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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

I AM informed by a reliable paper dealer that the shortage of paper for books and magazines has two chief causes. First, the Government is using, roughly, 40 per cent of the paper output. Add to that fact the stopping of trans-oceanic shipments of foreign wood pulp from which much of our better paper was made and the unbelievable inroads made by war upon the manpower needed to cut the pulp wood, transport it to the mills and operate the mills, and it is not difficult to understand the terrific paper problem. Even for so necessary a publication as a metropolitan newspaper, Government ordered cuts in paper supplies have reached, in some cases, twenty-five per cent of normal or more.

What lies ahead for the publisher of books, magazines and papers is hard to foresee. Printing more words per page, reducing the size of the margins, using thinner paper stock, will all conserve paper. So be patient with your publishers, who are cooperating with the Government and the objectives of the War Production Board. They will continue to serve you faithfully, and they merit your whole-hearted cooperation and patience.

Joe

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The Locked Doors of Protestantism

FRED SMITH

PROTESTANTISM, in the majority of its diverse and divided forms, has a very naive belief that the world is to be saved to God by the power of the open mouth. Of late, however, there has been some questioning of this belief. Leaders of the new evangelism have been suggesting the use of silence. It is even being noised abroad that men might come to the highest morality through meditation. Various interesting procedures have been suggested and tried because of this new, yet old, idea. Ashrams, retreats, schools of silence have been held in which the seekers after the divine have opened their ears where once the mouth was given priority rights in this regard. Some adventurous ministers have carried this belief more or less successfully into the ritual of the worship service on Sunday. One could say much, pro and con, concerning this utilization of silence. But that is not our present concern except as it is related to the sequential effect upon the opening of the doors of Protestantism. The increasing use of silence in the services of the churches is a tacit acknowledgment of the need for the practice of meditation in the onward going life of the Christian. That is to say, Protestantism is feeling the need for an atmosphere. It needs more than argument to sustain and propagate the religious life.

Following the bent of its own habit Protestantism has been making tentative suggestions toward the satisfying of this awakened need. The devotional life has been recommended and provided for in an individualistic sense. Books of devotion are now quite common. Publishing houses point with pride to their large circulation of this form of literature. And that is good, but not enough. Protestantism will never come to the fulness of its own professed religion until it socializes its devotional life. This means the unlocking of the doors of Protestantism.

This sounds a very simple thing. Try it and see and you will learn a lot in a very short time.

First Congregational Church
Lawrence, Kansas

Especially if you are a minister. A large proportion of the laity of the Protestant churches will learn little, as yet, for the simple reason that they are not in a position to learn. We hasten to explain. Too many intermittent church-going Protestants are little more than a bundle of prejudices. Especially is this prejudice strong with regard to anything that savors of the Catholic Church. It would be nice to be able to disregard this prejudice as if it did not exist. But, if you are a minister in the average small city, and in some cities that are not so small you do it at your own peril. The sour wine of Puritanism still ferments in the subconscious areas of the conventional church member of the average Protestant church. A five-minute daily devotional period in the home is something that sounds good to many Protestants. But carry that thought over to the suggesting of the opening of the doors of the church and you immediately get results. I said: results, not religion.

For many ministers this would mean a collision with the property consciousness of the ordinary Protestant church official. This large tribe is set for the saving of expense in the church primarily. There are light bills to be paid. All souls must be saved within the stated times of worship. Then, too, one must be very careful of an unprotected church. Somebody might come in and pack it away in their side pocket. Where that can not be done with convenience at least there is the suspicion that the spoons might be found missing or such other silverware as the average Protestant church possesses. Unless the advocate of the unlocked door of Protestantism know the virtue of humor as well as that of holiness he had better not attempt to have the church doors unlocked seven days out of seven.

For example such a one will find that to make the mere suggestion is to get the response of a wide open mouth on the part of his listener. Here comes in the saving grace of humor. And the virtue of analogy. I know of one min-

ister who has often sent a silent prayer to heaven in the presence of such an opening to the effect that God might see His way to open wide the doors of the church even as the brother or sister has opened his or her mouth! Then comes the underside of this episode which is that evidently some Protestants know how to save spoons but not souls. And their name is Legion.

To prove this, one need only make an itinerary of any American city, large or small, to find out this sorry fact. In this regard it can be said that all American cities have been created equal. I know, for I have tried to enter hundreds of Protestant churches by the front door through the weekday and the occasions have been so rare I cannot remember any. Perhaps I should say that when I did find the door open the result was usually not worth the effort.

That brings us to another reason for the locked doors of Protestantism. It is the unwitting acknowledgment by Protestantism that it is only a part time religion. It can only supply religion through the spoken word or singing word. When these cannot be given it has nothing to give. It does not know how to dispense silence. When one goes into an ordinary Protestant church on a weekday one finds, not an orchestrated silence, but merely an absence of noise. And it takes the first rather than the second to induce the feeling and fact of meditation. Can it be that many Protestant churches subconsciously believe in the locked door because they have nothing to give except when the human voice is working? They are meeting houses but not meditation places.

The explanation is obvious. Protestants do not know what to do with silence. To them it connotes absence of sound. It is very significant that that sect of Protestants which makes a virtue of silence should have been called by the anomalous name of "Quakers." I have observed that most of the Protestants I know who fumble with silence in an amateurish way become "quakers" in another sense of the word. They have come to the truth concerning silence but not to its technique.

That is to say that Protestantism might be well advised to keep its doors locked through the week until it arrives at the consciousness of its own poverty in this respect. That is the first step to power and the open door in Protestantism. The interior of the average Protestant church makes one woefully conscious that here is a people who thought they knew what to throw out but equally and obversely they did not know what to take in. And this applies to

many churches that are ornate and nothing more.

Arriving here we are reminded now with emphasis that the opening of the doors of Protestantism is not a simple thing. A church that considers itself worthy to open its doors daily should know two things, at least. One is the creation of an atmosphere. Too many Protestant church interiors are built on the argumentative plan of construction. You cannot sit in them without feeling that a preacher should be admonishing you. They murder silence in such a way that one has an uncomfortable feeling that in them you are in a house of death instead of a house of life. They cannot make the silent speak and sing.

But this can be done if you know how. It is achieved by the use of a creative symbolism and artistry. When Protestantism arrives in general at this destination she will be able to fulfill her full time destiny. Protestantism has been too much a crusher instead of a creator. There are signs that it is awakening to the needs for a creative artistry that will enable it to make the interior of its churches the sounding board of silence as well as of speech. Then will Protestantism open its doors that men might enter in and find the wealth of the Infinite. In the music of the silence of the church men will find God. Protestantism needs to grow up quickly so that it will know enough to open its doors, not only on Sundays, but on the weekdays, to this end.

The Higher Patriotism

The pages of American history are embellished with many thrilling examples of ideal patriotism. The hangman's rope, which ended the earthly life of Nathan Hale, has become a golden girdle of fame. This twenty-year-old schoolmaster regretted that he had but one life to give to his country.

Down through the years this country has had other young men equally dedicated to their nation's welfare. There are many in this generation who are filled with a yearning for their country's God-ordained greatness. Idealists they are—idealists who need not be assured that their country has need of them. Let the true patriot be lauded for the blessing that he is.

It is not the man who feels the thrill of patriotism only when the drums beat, or when armaments are displayed, or when schools parade, or when classes wage a civil war, or when deadly deeds are done in freedom's name. The zeal of a true patriot does not wait upon external excitement. He is most worthy of his country who loves it, and refuses to live *on* it, but lives *for* it. The higher patriotism is that which seeks a land full of the knowledge of God, which derives therefrom a determination for justice between man and man. In this attitude life's duties are consecrated to the common good. Such heroes of today are the builders of a greater tomorrow.—*Sunshine Magazine*

Life In An Internment Camp

WINFRED P. ELSON.

THROUGHOUT the world there are today many hundreds of civilian camps in which are interned "enemy aliens" who are not subject to prisoner of war regulations since they have never been involved in belligerent acts, but are detained behind walls, fences, and cordons of guards, because of suspicion or for their own safety. We have many of them in the United States, and our fellow countrymen are so detained in other lands. What goes on behind these barriers?

This is the story of conditions at Wei Hsien, Mantung, China, where 1,800 Americans, British, and others, were corralled last March from various parts of occupied China, and whence 15 of the repatriates aboard the "Gripsholm" came. The story was told the writer during the next three days after the vessel docked in New York by eleven men and women who were in China to serve the Church, and who on those days were free Americans for the first time since Pearl Harbor.

After "civil arrest" with certain freedoms and certain restrictions in whatever places Americans happened to be when war began between Japan and the United States, all nationals in occupied China were removed to interior "Civil Assembly Centers" where they were confined under Japanese guards. The center at Wei Hsien, popularly known as the North China Camp, was a 16-acre Presbyterian mission compound, with existing buildings in which the internees were housed. The "foreign houses" were occupied by the guards. The dormitories, schools, hospital and the "Chinese houses" were occupied by the guests. This portion of the compound approximated eleven acres, and in this area 1,800 people carried on the essential functions of living for many months.

The Chinese houses, which were given over largely to families, consist of long low barracks with partitions dividing them into single rooms and cells averaging nine by twelve feet. Some larger families were entitled to two or more rooms. Small families had one. Single men and single women were housed in the various other buildings. The hospital was used partly for living and partly for the care of the sick. Two schools for children were maintained, one

British and one American. Various buildings had their own kitchens and their own problems of sanitation. All work incident to keeping the spark of life glowing devolved upon the internees. In order to parcel out the chores equably committees were organized with authority to assign jobs and maintain discipline if necessary. Each committee had a Japanese guard as an ex officio member. Two regulations were imposed by the Japanese: lights out at 10 P. M.; and a perfunctory roll call each morning. Otherwise the internees were allowed to conduct themselves about as they pleased, save that communication with the outside was forbidden except under surveillance. The society they established was strictly a democracy. It functioned without a hitch.

Food was supplied by the Japanese. It was prepared by the inhabitants of the camp. The food was believed to be quite the equivalent of the rations of the Japanese in peace time, with certain necessary exceptions, and better than that of the Chinese people in war time, or the Japanese army, or the Japanese guards at the camp. It was, however, of insufficient quantity to preserve health, low in quality, and largely lacking in vitamins and nutrient value. Additions to the diet which could have been procured through purchase were not provided, probably because of indifference on the part of the guards rather than from any studied policy. A black market sprang up which supplied some additions, but this was discouraged and finally stopped. A canteen sold some items, and after the black market was killed in August, when the broom corn was cut and the Chinese operators could no longer creep near the wall, the canteen stock was increased to include a few additional foods necessary to health.

The kitchens received supplies of fish shipped in ice from Tsingtao; beef, a dusty brown mixed flour composed of potato and grains, tea, various available vegetables, peanut oil, and occasional quantities of sugar and various other things. After a time the Japanese brought a small herd of dairy cattle into the compound, which supplied milk for the sick and the smallest children. Three meals a day featured brown bread and tea. Breakfast sometimes boasted a hot gruel made of flour and eggs, flavored with orange peel and a little

sugar. Frequently breakfast had as its staple a preparation of kaoliang, or broom corn seed, which after careful cleaning and picking over by hand was cooked for hours at the end of which time it was edible but somewhat unpalatable. It is a staple food with some of the Chinese, but did not sit well in American stomachs. Lunch was usually a soup made of a little meat and some vegetables and much water. Dinner at night, the "big meal" of the day might include meat or fish and whatever vegetables could be had, with the inevitable brown bread and tea. The Japanese supplied seeds and encouraged gardening. A number of groups raised small quantities of lima beans, tomatoes, and the like, which added a little nourishment and vitamin content to the diet.

It was customary for the women to spend about seven hours a day at chores about the camp, while the men put in ten hours. All cooking, cleaning, sanitation, repair work, gardening, and so forth, was done on this schedule. The heaviest work was the incessant pumping of water, the boiling of water for drinking, for tea, and for cleanliness, the shoveling of coal and ashes, and scrubbing tables and floors. One of the ministers spent all his time boiling water and shoveling coal. The other scrubbed and swept day after day. The three nurses assisted at the hospital. One teacher held classes in the American school. Others worked in the kitchens, the supply rooms, and other tasks.

Under this heavy labor, with insufficient nourishment, practically every one in the camp lost weight. Dysentery and other digestive ailments swept through the compound, and the medical supplies were lacking to provide treatment. "During internment at Wei Hsien," reported one American girl, "we could feel our health going down and down. Month by month we felt ourselves growing weaker because of lack of the right kind and amount of food to maintain the long hours of work that were necessary. We thanked God when we finally had left all that behind. But we are praying for those we left behind who will add other months to the process of growing weaker."

To keep many of the internees from brooding and thus adding to their troubles, groups established various recreational educational features which were supported with enthusiasm. A choral society was organized under Curtis Grimes and Ruth Stahl of the music department of Yenching University, which rendered as a Good Friday oratorio Stainer's "Crucifixion," and later Mendelssohn's "Eli-

jah" and "St. Paul." Weekly entertainment of a dramatic or musical nature utilized "the best talent in North China." Baseball and other games found a place. Adult education courses included Chinese culture, Chinese language, French, Spanish, Japanese, Bible study, History, Psychology, Art, and the like. It was reported from Pootung Camp in Shanghai that internees, including university staffs, conducted a complete university with full standard courses, enrolling above 800 students. The Wei Hsien hospital had the experienced hand of Dr. Harold Loukes, of the Peking Union Medical College, a Rockefeller Foundation institution.

When on August 16 and 26, after protests from the Vatican, 450 priests and sisters of the Catholic Church were removed from Wei Hsien to interment in their own quarters in Peking, the Protestants contributed from their own hoarded stores tiny amounts of cocoa and sugar, and using camp flour baked cakes for a farewell feast. When one of the Lutheran missionaries required a pair of shoes, she drew the outline of her foot and sent it by a friend to a Chinese of her acquaintance, who made her a pair of fine shoes for \$147 Chinese, or about \$10 gold.

How the missionaries reacted to life under these conditions, and what their attitude toward their Japanese captors, are revealed in the following statements made by one or another, which voice the sentiments expressed by all eleven:

"Camp was a great experience. One revelation was the appreciation of the American and British business people for the missionaries. They had had very little contact in civil life since they did not move at all in the same circles. The missionaries, who numbered nearly half of all the internees in camp, showed the real spirit of Christian grace and it was a revelation to many of the business people, who were moved to imitate this attitude. The experience of living together and sharing all the menial tasks of life drew the best out of all of us, and enabled us to know one another better than we ever could have otherwise."

"It was a sight to see men and women whose wealth and position in civil life had given them sheltered lives, among servants, pawing over ash heaps for an occasional piece of coke, picking up cigarette stubs to obtain enough tobacco for a smoke, or collecting droppings to fertilize their tiny gardens."

"Our Civil Assembly Center at Wei Hsien was run on a different basis from either the

(Continued on page 99)

MORAL AND RELIGIOUS AMNESIA

C. LOYD SHUBERT

THE story comes to me of a mother, who when her children left the home to go anywhere, always reminded them with the words, "Please remember who you are." Any people would immediately appraise that mother as addicted to the use of superfluous words, or perhaps, purely eccentric. Be that it may, it is my venture that those children sensed that mother knew they had a family precedent in decent, moral living to uphold. The reputation of their "inner circle" was at stake in each of them. They were being reminded, as the sociologist would put it, that their approval of their "in-groups" depended upon their conducting themselves thus and so. That approval is a more powerful factor in molding the habits of conduct than all the laws and decrees of any state or nation. Those children knew too, that mother was cognizant of the fact that memory of a given thing or principle is a fleeting thing. It was well they were reminded. It is well that you and I may be reminded regularly also of the highest-best of the Christian community of which we are a part. "Tell me the story often, for I forget soon; the early dew of morning has passed away at noon."

We are all aware that medical science recognizes a form of partial insanity known as "amnesia." In this peculiar mental derangement the patient seems to be absolutely normal, except that under stress he has forgotten his identity. He does not remember who he is. His old moorings are gone. We may draw a lesson from this.

It might be startling to some that men and women may become afflicted with moral and religious Amnesia, and, as it were, forget who they are. Yet, this is the case. Countless thousands of folks whose names still appear on church rolls, but whose faces are never seen in church, whose voices are never heard in prayer, and whose pocketbooks are never open to the records of Christian effort, tend to no other conclusion. They have forgotten who they were, and if you met them, you might hardly know them either.

Mont, Nebraska

The problem being stated, certainly the least we can do is attempt some sort of solution for it, but we are humbled by it. Obviously, if criticism, caustic preaching, and the pronouncing of no uncertain woes upon such people would solve the problem it would have been solved long ago. The age of Jonathan Edwards would only need to be restored in order to set our spiritual house in order and to return these wanderers all forlorn to their natural and cherished selves. That approach will not suffice. Only a sympathetic and compassionate approach will. It is then, with a large measure of sympathy and understanding that I would call such souls to remember who they are. Two or three particular points of contact may be helpful.

I. ALL OF US ARE AT LEAST HUMAN BEINGS, THE HIGHEST OF GOD'S CREATION. Being created at the apex of God's creative ability, we are no conglomerate mass formed of the remnants of lesser beings. Our Scientific Age has caused us to underestimate ourselves on the one hand and to overestimate ourselves on the other. We are at present, being made aware of the futility of things, so apt to become dizzy and forgetful of our higher state, and to remember ourselves only as compared to tiny grains of sand upon a countless desert.

Do not forget it, that you are a marvelous being. You were created for a marvelous and glorious purpose. The same purpose that moves the planets in their orbs is moving you. The same order that holds the universe together may integrate your disintegrated life, and bring order and reason and regularity out of your confusion. But, to remember our importance before God, even as Jesus reminded us, "Ye are of more value than many sparrows," is one thing. To remember that we, as individuals, have an important niche to fill aside from merely being part of the total of humanity, is another.

II. To use the words of Emerson, each one of us is a SEPARATE ENTITY. We are unique and apart, in that no other creature is quite like us. We share the common urges of the race. We feel the exultant joys of human-

kind, and also are plunged into the deep sorrows of the race. And yet, we are somehow different. Educators have recognized this "individual difference" for a long while. Religious educators are coming to recognize it too in their teaching and approach. But what of its importance in connection with our particular theme? Just this. We must remember who we are. God has a place for us to fill. Each of us has a unique destiny. This has always been true for humankind. The thought is staggering, but it serves to bring us to our toes.

The Bible has long taught men to recognize this. One has but to recall how God has used individuals for His purpose to remember that this is true. Moses, John The Baptist, Peter, Paul, and all the rest are examples.

Secular literature and history are full of such testimony. For who could take the place of Burbank, of Pasteur, of Luther, or of Wordsworth? Is it not reasonable to suppose that the

humblest of unsung heroes have not had the same unique place to fill in their own area of life? These reflections would remind us never forget *who we are*. They would challenge us, *Be Yourself, your best self*.

III. As Christians, those who have confessed Christ as Lord, and pledged to follow Him should be reminded just who they are in their particular relation. For those once Christians and members of the Church, you are saints of God. It is true, we will have to define this word anew. It has lost face through misuse. Shall we not let it stand in our mind as meaning "called to be saints," or set apart toward perfection. We are ambassadors of God. For those who have drifted away from the Church and let the fires die on the altar, we call you to remember who you are in this relationship.

In these specific points of contact we have been aware all the time of something lacking

(Continued on page 98)

The Garden of Hesperides

CHARLES F. BANNING, D.D.

I SLEPT and dreamed, and lo, an angel led me to a land far more beautiful than any I had ever seen. The flowers were of perfect beauty with never a frost, insects or blight to mar them. There were no weeds. Clouds floated through the sky to break the monotony of constant sunshine, but they bore no threat of storm. Every other night just enough rain fell, gently.

Children played everywhere. None were crippled or unhappy. There were none from across the tracks. The houses were all well built, painted trimly kept, and each had a green lawn with well trimmed shrubs. There were no hospitals, no state institutions in all the land. There were no jails, no police, no crime, no tears.

Then I cried out to the angel "Take me back! Take me back! This land is beautiful but empty. Here one could win no victory, because there is nothing to defeat. Here one could have no real friends, because the flower of real friendship is watered with tears and blossoms only under the chill winds of adversity. Here there could be no character, because character stems from struggle. Here there could be no joy, because there is no sorrow."

And I awoke and was content.

Norwich, Conn.

WARTIME PASTOR

MELVIN C. SMITH

HOW can I be a good pastor to the young man or the young woman who is far from home in military service? This question confronts every pastor today.

Keep in touch with them. Let them know they are in your mind, and that you are praying for them. Amid strange circumstances, hundreds or perhaps thousands of miles from their loved ones, and facing severe physical danger, they need the pastor's guidance now more than ever before.

But how is he to do it? His work on the home front has increased. Parents from whose homes young people have gone to war, need comfort. Others whose long hours of strenuous employment is causing them to neglect the services in God's house, must be sought out and brought back into the fold. Children whose parents are working, go astray, often requiring many hours of the pastor's time.

With all these increased duties clamoring for attention, how is the pastor to spend long hours corresponding with the members of his congregation who have been called into service? The first thing to realize is that it *must* be done, and that it can be done because many pastors of large congregations are accomplishing this almost superhuman task. We do well, therefore, to study their methods. Perhaps it is wise to see how an outstanding successful pastor does it.

With this thought in mind I visited the Swedish Free Church of Rockford, Illinois, whose pastor, the Rev. Elmer Johnson keeps in close touch with 175 young people of his congregation who have been inducted into military service. Even those who are out in the foxholes at the very front receive a letter from him every thirty days. With the letter is enclosed the Church's monthly paper, "The Missionary Messenger."

Of course it's a mimeographed letter, although those who answer—and dozens of them—receive a personal communication from him. Some are hand written; they are the most valuable. Others are dictated to his secretary. In any rate, the boys who get them have the assurance that their pastor is mindful of them.

In addition, Rev. Johnson urges the members of his congregation to write to the young people. In the lobby of the Church he posts a

neat list of addresses, alphabetically arranged, one typed on each card, and kept thoroughly up to date. The Church is kept open every day in order that these addresses may be accessible at all times.

What does Rev. Johnson write the young people? I can best answer by quoting his last general letter, to which is often added the personal touch in the form of a note:

"Dear Soldiers, Sailors, Marines, Nurses and What Not:

This issue of the Missionary Messenger seems to be more of a military Messenger with all the letters from those who are in the service. Don't think we do not appreciate your letters, and if we have embarrassed any of you by publishing them, you will please forgive us, because both the boys in the service, as well as the people at home do love so much to read your letters.

We are grateful that God is protecting and keeping you, and blessing and making you a blessing. To date we have heard of no injuries among the boys who have left our Church and Sunday School. This certainly is something to be grateful to the Lord for, and we are hoping and praying and waiting, trusting that God will continue to keep His sheltering hand over you.

But there are other things more important than being protected physically. It would be better to die on the battlefield and go home to heaven than to come home well and strong and serve the devil the rest of your days and be lost eternally. For this reason we are not only praying for your physical welfare—we are praying for God's care of you spiritually. We hope and pray that not one of you who are so faithfully serving your country shall fail to serve and trust your Lord.

We who are at home learn from you folks who are in the service. You give your time, your energy, and your strength for the sake of your country. You have given up many conveniences and comforts in order that you might be used in this great conflict. May we be willing to do likewise in the service of our Lord. How much have we given up in order that the Gospel might be presented through us?

While we pray for you at practically every service, will you not also remember and pray for us that God will keep us faithful?

Your Pastor and Friend."

Rockford, Illinois

The Editor's Columns



Let's Make a Law

IT was George Eliot's Mr. Tulliver who said, "The law's made to take care o' raskills" and J. G. Holland, in his *Perfect Liberty*, suggests the same idea. "It is only rogues who feel the restraint of the law."

But the matter of whether the law be master or servant and the scope of its application is not so naively interpreted and settled as those lines might imply, and won't be so long as there exist, in numbers, those to whom the law, any law, is a challenge to outwit it, as well as those who respect and obey it.

Today there are faint whisperings of a drive to return prohibition by legislation. You and I agree that liquor is one item the world might well destroy permanently. There are those who disagree radically with our thought on the question, and because they do, we will hardly see the destruction of liquor in our day, for like everything else, it will remain so long as it is desired.

There should be a law! Of course, but we had one once. Remember? Instead of the liquor evil alone, we grew a bumper crop of crime that ran the scale from petty larceny to gang murder. Defiance of the law prohibiting liquor became one of the country's best paying industries. Crime paid out its millions. Today, without a prohibition law, bootlegging and moonshine and black markets of endless hue prosper, and it will take more than the passage of a mere prohibitive law to alter the picture much.

Laws against murder, laws against theft, other endless laws, many of which are ancient almost as the sun, have failed to stop crime. To what extent they have served as deterrents would be as interesting as impossible of determination. We are naive when we believe we can shape human life by law, so long as there are those who obey and those who don't.

Law-breaking is a symptom rather than a disease. There is something basically wrong with the lawbreaker and some of us have the sus-

picion that it is a type of heart trouble, common throughout the land. If such is the case, the physician who essays to treat the problem, be he a reliable one, looks beyond the surface reactions of the patient and studies the heart, the seat of the trouble. There is where the treatment necessary, is indicated, for only by clearing up the heart may the lawbreaker be made whole.

No, it is the Church rather than the legislative chambers, it is the law of God rather than the law of man, which alone, can answer the liquor question, if that question is possible of answer.

We can't put out liquor or anything else by law. Law is a prod in the flank of that against which it was made. A youngster never runs faster than when he is seriously chased. We too often admit that the problem of liquor is too large for us to handle. Therefore, any stop gap method available we eagerly grasp as the easiest way out of a predicament. We'll pass a law!

At least a large portion of the manpower for the continued effort, the millions we have poured into it, this attempt to solve the liquor problem might well be directed toward the cleaning up of the heart and conscience of man, which many take to be the reasonable duty of the Christian Church.

If and when Christian tenets motivate the hearts of men, as they do not today, then will the liquor problem and many others solve themselves. And that is an undertaking large enough and vital enough and basic enough to lure the consecrated dominie and stretch his muscles.

Delinquency

DELINQUENCY as a theme seems to make striking copy for newspaper and magazine comment. It is not always clear, however, that the salvation of delinquents or "young vandals" is the primary concern. For sensation and profits, statistics are often juggled

and manipulated. That there has been a great break of juvenile misdemeanors, offenses, and even crime during this war has been clearly shown.

In the two-year war period, there has been an increase of 16 per cent in juvenile delinquency. This data is based on statistics from the Juvenile Courts. The majority of cases never come to any court. The delinquency of boys increased 7.5 per cent in 1942 over 1941; while in the same period, the delinquency of girls increased 31 per cent, and today registers 36 per cent, and is still increasing. What an outlook for motherhood in a postwar world!

Does youthful delinquency simply happen? Can we honestly charge the offenses, the misdemeanors, the immorality, the vandalism and criminality solely to the youths themselves? How about parental and adult delinquency, war delinquency, social and group delinquency and "istol-packin' mammas?" Many children are conceived and born in sin and delinquency. Many parents consider courtship and marriage a "joke" and so produce children in sheer ignorance. Then parents, children and society together, pay the fiddler.

How glibly we speak of "broken homes" as a major contributing factor, when comparatively few children brought before Juvenile Courts ever have a real home, a truly Christian home. Homes are not made in night clubs, beer and ke-joints and in an atmosphere of Godless uncertainty. Then consider sudden and frequent changes in school work and residence; undernourishment, mothers in industry, the grouping of children in homes of neighbors, indiscriminate patronage of movies, the latch key privilege, child labor and free spending money, the effect of "big" wages and spending upon adolescents, the inadequacy of housing and overcrowded living conditions, the jibes and jests at traditional morality with flippant remarks about church and religion, the rebellion to parental counsel and restraint, and the example of parents themselves in inconsistent living. How many of these items does it require to make juvenile delinquency? When judges of these courts for children deem it necessary to call the parents into court for their tragic civic failure as parents, how can Divine Justice be any less concerned for the eternal destiny and spiritual welfare of His children?

Parents, have you not heard "as the twig is bent, so grows the tree?" Have you not heard, "rain up a child in the way he should go, and he will not depart therefrom?" Surely, as a human being, you would not consciously add to the great and growing army of dependents,

defectives, degenerates, and delinquents. You will never have a greater chance in real profit and earnings than that of child-training. You need God and Grace for this job. So do you, Mr. Preacher!

J. J. P.

A Prayer for the Times

*Lord God of Hosts, be Thou our Shield,
Reveal Thy presence on the field;
In Camp, in Trench, in Battle Line,
Support our men with might Divine;
Mid shot and shell Thine help Lord lend,
Until the victory Thou shalt send.*

*Lord God of Hosts we cry to Thee,
Be with our sailors on the sea;
From deadly mine and submarine,
From danger known and foe unseen,
From tempest's rage, explosion's force
Protect them as they steer their course.*

*Lord God of Hosts to Thee we cry,
To guard our airmen in the sky;
Give dauntless courage, nerve of steel,
As through the clouds their way they feel,
And high above the earth's domain
Speed well the dauntless aeroplane.*

*Lord God of Hosts we cry to Thee,
For those who work on bended knee,
To heal, to succour, and sustain,
And tell Thy love when life is vain,
For doctors, nurses, chaplains, all
Who hear Thine and their country's call.*

*Lord God of Hosts our hands uphold,
Give victory as in days of old;
On Freedom's arms may blessings rest;
The Allies' cause is Thine confest:
And by Thine aid may warfare cease,
And earth abound once more in peace.*

—EDWIN WYLE.

(This Hymn may be sung to "Melita"—
Eternal Father, strong to save; "Adore
Thee"; Stainer's "Rest," or any 6-8 Tune.)

Navy Men May Carry Life History on Teeth

A Navy dentist, Lieut. Commander Frank E. Jeffreys, has developed a new technique by which a serviceman's name and other relative data may be inscribed on the plate of his false teeth to aid in casualty identification. The data is typed in a sheet of light onion skin and, before the plate is completed, is transferred through the use of a carbin duplicator.

THE CHURCH AT WORK



Post-War Planning

While the Church is alert to post-war international problems and is keeping in touch with its boys in the service, there is an additional problem to be faced. What will the Church do when the war is over and these boys come home? How about a post-war program for the local Church?

Twelve per cent of the resident active membership of our congregation is in the service (one of every eight members). We feel that we have done a good job in keeping in touch with them. As they leave home, each boy is given a New Testament, which costs \$1.10 a copy. A volume of sermons by the pastor entitled, "How to Face Life," is mailed to each one. Each month our news letter is mailed to them. Each week the Church calendar goes to each one. Each quarter the devotional booklet, "The Secret Place," is sent to each one.

At Christmas time, every boy and girl in the service received a box from the Church. Each one's birthday is remembered. Every Sunday morning, the Church lifts its sons and daughters to the throne of grace in prayer.

Some day—they will come back. They have been all over the earth. They have lived a busy, active, regimented life. They will not be content to sit in a pew and listen to sermons. There must be a post-war program. But WHAT?

Our Church has organized a Post-War Program Committee. We have written letters to Churches and organizations, asking for suggestions. So far the response has been negative. No one has anything to offer.

If we are to avoid another *lost generation*,—if we are to avoid another period like the roaring twenties,—followed by the tragic thirties the Church will need a post-war program. We have in mind such activities as these in our own Church:—

1. The building of a Church Camp; the work to be done by the boys.
2. Enlarging our Musical and Dramatic program.
3. Enlarging our Church Boards to give place to the boys.
4. Establishing an employment bureau.
5. Supervision of Scouting and Juvenile Court Probation.

We invite suggestions from others. We should like to know what other Churches are thinking and planning. The need may be more urgent and more immediate than we think.

—Charles F. Banning, D.D.,
Central Baptist Church,
Norwich, Connecticut.

The Trail to Freedom

A series of six addresses on the above theme are announced by Fred H. Lindemann, Pastor of North Park Lutheran Church, Buffalo, N. Y. for Wednesday evenings. The announcement says:—

"The Trail begins outside the gates of Paradise Lost and ends in the New Jerusalem. It is the story of man's struggle through the ages, of great pioneers blazing the Trail, of mistakes made again and again. Are we on the Trail? Have we lost it? To build a better world, we must avoid the mistakes of the past and chart our future course."

Individual addresses are announced as follows:—

1. The First Milestone: Mount Sinai.
2. A Nation on the Trail: Israel.
3. The Dawn on the Road: St. Paul.
4. The Compass Lost and Found: Luther.

4. The Course of the Mayflower: America.
5. The End of the Trail: The Future.

Council of Methodist Bishops Launches Peace Drive

A movement to provide active support for peace men working to place the decisive power of the U. S. back of World Peace will be launched in 100 key cities shortly.

Addresses dealing with peace, post-war missionary tasks and world evangelization, will be made at morning, afternoon and evening sessions, according to the announcement. Posted reproductions of Howard Chandler Christy's painting, "The Coming Peace and the Prince of Peace," made especially for the crusade, will be distributed. Each person attending services will be asked to send a card to a man or woman in the armed forces, pledging devotion at home to the cause for which we are fighting.

The Western New York area meetings were held in Asbury-Delaware Methodist Church, where it was reported that "The Crusade For a New World Order" will be dramatized, with plans for house-to-house visitations progressing in every parish in the area; letters to political leaders and household prayers for the world order.

If enough of Methodism's 7,813,891 members send letters to Government and Military leaders, the Council of Bishops hopes, it is reported, to see the Crusade slogan achieved—"The Peace May Be Won With a Three-cent Stamp."

The Quiet Hour

A "Prayer Meeting Syllabus" for weekly prayer services from January through June, is here shared with you by Edwin Wyle, now pastor of Douglas Avenue Christian Church, St. John, New Brunswick. (Although this series began in January, it will be helpful at any time any pastor undertakes such a program).

January (4 weekly services)

Theme: "A Forward Look" (reviewing the pastor's new book, "With Jesus by the Sea of Galilee.")

February (4 weekly services)

Theme: "The Men Whom Jesus Made"—Matthew, Peter, John, Thomas, James, Bartholomew.

March (5 weekly services)

Theme: Missions—"Into All the World"
The Duty of Missions

The Claim of Missions
Ramblings in Monkeyland
A Bird's-eye View of South America

April (4 weekly services)

Theme: "The Master's Example Prayer"

The Invocation
The First and Second Petitions
The Third and Fourth Petitions

May (5 weekly services)

Theme: (continued from April)

The Fifth and Sixth Petitions
The Seventh and Last
The Greatest Book in the World
An Evening of Bible Quizzes
After Pentecost—What?

June (4 weekly services)

An Evening With Our Hymns (*Choir*)
An Evening With Our Pastor's "Poems of Purpose."
The Tides of Fundy. (You can make this "Tides of Life in Your Community.")
My Vacation and My Church.

The pastor's invitation:—

You Need This Quiet Hour

These are the most unusual days we have ever seen or will ever see. Twenty-five years ago we talked of a World War. Today, if we are wise, we see the present world struggle as a world revolution. Every country on the globe is involved. Armies and navies of the nations are scattered over all the earth and sea. Soldiers, cadets, sailors, marines, Army and Navy officers UC and UC, may be seen on every hand. War is crushing the earth under its heel of iron. One of the immediate results is that everywhere people are nervous and jittery. Some of us almost call God Himself into question. We ask how a loving God can allow such things to happen. But hear Him: "Be still . . ." Cowper gave us the heart of God's philosophy in his remarkable hymn:

"God moves in a mysterious way
His wonders to perform."

God does move and He never moves backwards. Out of this present struggle is coming a better world than we have ever known. "Have faith in God."

Prayer

"O God, our help in ages past, our hope for years to come," hear our prayer for grace to be still and know. Thou art our only hope. May we put all our trust in Thee. For Christ's sake. Amen.

Resolutions—1944

Monday—I am resolved to think and talk more, of my duties to God and country, and less of my rights:

Tuesday—I am resolved to magnify my blessings more and to minimize my disappointments:

Wednesday—I am resolved to be more thoughtful of others and less of myself:

Thursday—I am resolved to put first things first more than ever: First among persons, Christ; first among books, the Bible; first among dollars, God's tithe; first among institutions, the Church; first among days of the week, The Lord's Day:

Friday—I am resolved by God's grace to be the best Christian possible for me:

Saturday—I am resolved to pray more, to read the Bible more and to attend Church more faithfully:

Sunday—I am resolved to care more, to hear more and to share more in the spirit of Christ.

—M. E. Dodd, D.D., Shreveport, La.

Special Days in the Church School

Special Days present a problem to many Sunday School directors and teachers. The Standard Publishing Company presents a 282-page book of plans and materials to answer this need. The \$2.00 volume is compiled by Mrs. Louise Miller Novotny, public school teacher and Sunday School teacher, and author of "Primary Playlets and Dramatizations," "Women and the Church," and numerous plays and programs. Some 58 to 60 special occasions are included, with programs, dramas, playlets, talks, readings, etc. The volume will provide materials for years of use, is organized seasonally and well indexed. Ask your book dealer to see a copy of the volume, or send your order with \$2.00 to Standard Publishing Company.

After-Easter Evangelistic Rallies

Many of our serious "home front" problems are placed directly at the door of indifference to spiritual and moral teaching. Reports are received from many communities now planning Post-Easter Rallies, with all Churches in specific areas joining in a program of special services, non-denominational, collection-free, with budget underwritten by community leaders convinced that moral problems of both adult and adolescent can be met only through religious training.

Responsible committees are working out programs in detail, not only for speakers, but forums, question and answer periods, debates, work exhibits, art and musical interests. House to house visits are contemplated in which Scouts and other young people's organizations will participate.

Vacation Bible School Plans

Visual Education seems destined to play a leading role in plans for Vacation Schools this year. Sunday School Supply houses, other than your denominational publishing house, may be able to supply materials for this purpose. Good-enough & Woglom, Wm. H. Dietz, Standard Publishing Co., issue catalogs including drawing materials. In addition, there are slides available to those equipped with projectors, and motion pictures for those equipped with projectors for either silent or sound equipment.

If you have found items especially helpful, pass along that information to other ministers.

Steel-Jacketed Bibles

Although the War Production Board has approved the use of waste steel plate for steel-jacketing Bibles, a WPB spokesman has suggested that manufacturers avoid giving any impression that such Bibles will stop bullets. Small Bibles are sold in Army post exchanges and elsewhere and usually are purchased for service men by relatives, to be carried in the breast pocket. The steel book covers might deflect or stop some flying fragments, it is said, but the WPB emphasizes they afford no physical protection against direct rifle or machine-gun fire.

Worship and Health

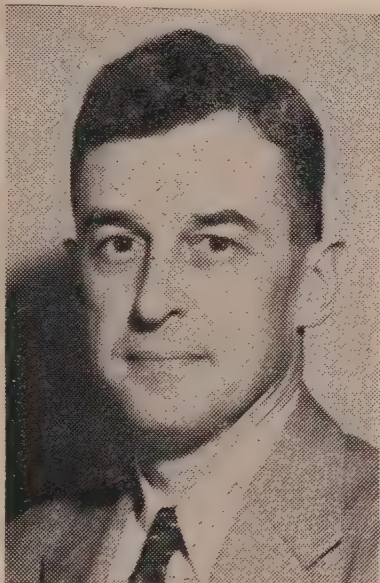
The commission of Religion and Health, Federal Council of Churches, has just issued a most valuable booklet of 22 pages, pocket size, on the vital topic of "Worship and Health" written by Howard Chandler Robbins. Single copies are 10c, 100 copies 6c each. This volume should be read by every active pastor, not only for his own needs, but for help in pastoral work, building of worship programs, constructing sermons, and writing letters to Church members, and news items for local papers.

The booklet can be read through at one short "sitting", and would make excellent reading for weary "bus travellers," and it can be read many times without wearying the reader. The

tions on "Hymns and Health" and "Preaching and Health" will repay any pastor for the purchase and reading. Send your orders direct to the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., inclosing the fee for the number ordered.

Creeger Becomes Director of Camp and Defense Work for Army and Navy Y. M. C. A.

Marion J. Creeger, former Associate Program Director of the Army and Navy Department of the Y. M. C. A., will become the new Executive Secretary of the Christian Commission for Camp and Defense Communities. He succeeds the Rev. Harlan M. Frost, who has resigned in order to accept the position of Executive Secretary of the Buffalo Council of Churches.



MARION J. CREEGER

According to an announcement made by the Rev. J. Quinter Miller, Associate General Secretary of the Federal Council of the Churches of Christ in America, Mr. Creeger assumed his new office on January 17, 1944.

The Christian Commission for Camp and Defense Communities is an inter-denominational body sponsored jointly by the Federal Council of Churches, the Home Missions Council of North America, the International Council of Religious Education, the United Council of Church Women and the General Commission on Army and Navy Chaplains. Through it the representatives of many communions share in

the planning and coordination of their extensive service for men and women in uniform and for industrial workers. Projects are now underway in more than 700 communities over the country.

"K" Rations to Include Hymns

Under the "Joint Army and Navy Committee on Welfare and Recreation" appointed by the secretaries of War and Navy, the War Department has just issued a small folder of twelve "non-denominational" hymns and the 23rd Psalm under the title "Hymns From Home." The hymns include: God Will Take Care of You; Faith of Our Fathers; America the Beautiful; Sweet Hour of Prayer; Little Brown Church in the Vale; Abide With Me; All the World Shall Come to Serve Thee; I Would be True; Battle Hymn of the Republic; God Bless America; Day is Dying in the West; Come Thou Almighty King; and O God Our Help in Ages Past. Not only will the leaflet be distributed widely among the soldiers and sailors by the chaplains, but the Quartermaster General's Department of the Army has ordered one million copies to be wrapped around the K-rations which are sent to all war fronts so that "soldiers in fox-holes and in combat areas generally will have food for their souls as well as for their bodies." Men on various fronts, seeking an outlet for their religious feeling, have been handicapped in trying to remember the words of favorite hymns. It is anticipated that this leaflet will help over some of the handicaps. A music edition of the same hymns will be issued in considerably smaller quantity for similar distribution.

In addition a 16mm motion picture film "Hymns From Home" somewhat similar in treatment to Disney's "Fantasia" is in course of preparation and will be distributed shortly with an edition of the "G. I. Movies Service." This educational and current event film service is sent to Army posts, camps, stations, and general hospitals throughout the world for informal showings in places other than designated War Department theatres.

—*Lutheran News Bulletin.*

Sharing Old Choir Music

Rev. O. V. Anderson, pastor of Grace Church, LaGrange, Illinois, reports through the Lutheran News Bureau, the need for sharing unused Choir Music among Churches. A "house-cleaning" in his Church Music Department provided a quantity of unused music,

which the pastor was loathe to discard, and a note was sent to his Church paper, suggesting that home mission congregations interested might have the music.

Immediate inquiries were received from eight or nine congregations in various parts of the country; new congregations, or newly organized choirs, all anxious to have the unused music. Rev. Anderson divided the supply among the first few inquiries, but more and more inquiries came.

As a result of this actual need, Rev. Anderson suggests that congregations everywhere do a job of house-cleaning in the Music section, in order to locate unused items in Choir and Sunday School libraries, which might be shared with new and struggling Mission Churches.

Have the Chaplain Tell Us

"I read with interest and with serious thought the article by Chaplain F. Herbert Moehlman," writes the Rev. Mr. P. W. Haynes, West Side Methodist Church, Great Falls, Montana, "and accept the statements with the general idea that something should be done about it."

"Without, I trust, being presumptuous, I wish the Chaplain whose position as Chaplain naturally gives him knowledge of what the boys expect, would throw out some suggestions of how to meet these needs; and to suggest how the Church can avoid the mistakes or failures of the other world war."

"Have him tell us what he would do if by change of circumstances he is a pastor at the close of the war."

We feel assured this letter from Rev. Haynes expresses the yearning of every consecrated pastor in the Churches of our land, and for that reason include it here. Any suggestions received from the many Chaplain Readers of The Expositor will be shared with all Expositor readers.

C H - - C H
Doesn't Mean A
Thing To You Unless
U R
In It

—Exchange.

Prayers

For men and women in the service:

Our Father, Guardian of all who trust in Thee, bless our loved ones and friends who have answered the call of duty, but inspire them

nonetheless with a hatred of war. As they fight and offer themselves in supreme sacrifice for our country, teach us all, O God, nobler methods of matching our strength and more effective ways of giving our lives for our land and for mankind. God, shed Thy light upon their lives and guide them with Thy truth until that day when they shall have won for us and for all people the victory for which they strive. Till then, give us the faith and courage we need to do our part, not only to be worthy of victory, but also to be worthy of welcoming them back to our homes and church. We pray in the spirit of the Son of God. Amen.

By the men and women in the service:

O Lord, since first the blood of Abel cried to Thee from the ground, this earth of Thine has been wet with the blood of man shed by his brother's hand. The centuries sob with the ceaseless horrors of war. My spirit cries out to Thee in revolt against it, and yet, O God, I find myself a part of it. I know I share the sin that brought this war to pass. Help me that without hate for anyone I may do my duty as I see it, and be worthy of victory.

Bless those whom I have left behind. I am lonely without them and they must be lonely without me; but Father, give them the quality of spirit that will enable them to be more than newcomers. Help me to be worthy of their love by being worthy of Thy love. So may I keep myself morally clean, mentally alert and spiritually strong. Forgive me, gracious God, of my sins and help me to walk in Christian faith until that day when I shall return home to take my part in a larger way to build a Christian world of faith and brotherhood. In Jesus' name. Amen.

Wm. J. McCullough.

Leadership Developed

Under the wise guidance of the Rev. Mr. William J. McCullough, pastor of Emmanuel Baptist Church, Schenectady, New York, plans are made through the winter and spring months for lay-leadership of Summer Vesper Services at 4:30 in the afternoon for ten Sundays. The Mid-Week Prayer hour is placed in charge of the Board of Deacons for the same period, and plans are made at this time of year.

Early plans permit the leaders to assemble material, observe technique, and build confidence. The result is a feeling of "togetherness" in this warm-hearted congregation, at a time when indifference is marked due to pastoral vacations, absence of organist and choir director, etc.

SERMONS



GOD'S CHANGELESS JUSTICE

CHARLES ROSS HODGES

will treat them as they have behaved, and punish them for their practices—to teach them that I am the Eternal.”—Ezekiel 7:27 (Moffat)

HOW human is the tendency to acclaim the justice of God, when directed against others, and yet to call it something other than “justice” when we ourselves are its objects! You and I, often, are not so different from Shakespeare’s Shylock, in his quick change of attitude toward Portia, the young lawyer. When she interprets the contract in his favor, he cries out, “O wise young lady, how do I honor thee! A Daniel come to judgment!” When, however, her further interpretation goes against his interest, he feels unjustly treated.

So it seems to have been with the Hebrew people when carried away into captivity in Babylon. Often had these same people acclaimed the justice of God, when others had not the sting of that lash. Sennacherib’s invading army, coming down on little Palestine “like a wolf on the fold,” was smitten, and the Hebrew people providentially spared. In this, the justice of God was perfectly clear to the Israelites, if not to Sennacherib. When, however, punishment and captivity fell upon him, the Hebrew—like you and I—was less certain of God’s justice. He had always felt himself to be God’s chosen one—was God now forsaking him?

Pastor to these people in exile was the prophet Ezekiel, and to this bewilderment he addressed himself. In no uncertain terms, he tells them that this exile is no more than they deserve for their disloyalty and idolatry. The Eternal, he tells them, is saying of them in their exile and disgrace, “I will treat them as they have behaved, and punish them for their practices—to teach them that I am the Eternal.” The justice of God is not one thing when directed against Sennacherib, and another thing

when directed against the children of Israel. No: the justice of God is the same, unswerving, changeless. According to men’s behavior, now one becomes its victim, now another; but it is man’s deserts, and not God’s justice, which changes.

Inevitably, you and I see all life from the conning-tower of the self. It is perfectly normal to place all things with reference to the vantage point from which we view life—just as, in observing planes, we report their position with reference to the observation post. But in the interest of moral clear-sightedness, we need always to allow for this tendency, to check it against a higher and a broader standard of right and wrong.

The common human assumption with regard to right and wrong may be bluntly expressed in this way: “Whatever causes me pain is wrong.” A truer statement would be this: “Pain is an indication that something is wrong somewhere. That wrong may be in my conduct, my attitudes. Let me look there first, with unprejudiced eye, before I begin looking abroad to place the blame upon others, or to impeach the justice of God Himself.”

To blind ourselves to the possibility that the cause of wrong and evil may be in ourselves, is to put pain-killer upon an abscess. A saner and a wiser treatment will deal not merely with the pain, which is a symptom, but with the root of the infection—which may well be my own conduct and attitudes.

One member of the “Fifth Column” which preys constantly and insidiously upon complete moral clear-sightedness and integrity is the “Midas-tendency”—the tendency to see and measure all things in terms of material possessions. That age-old myth of King Midas and his “golden touch” is, like many another myth, deep-sighted moral truth. When an individual, or a nation, acquires the golden touch of prosperity, there comes with it the dangerous tendency to evaluate all of life with relation to

that material prosperity. Seen from a distance, the dizzying prosperity of the nineteen-twenties was without a doubt a more serious crisis for the people of the United States than was the depression which followed. Those years brought with them the habit of interpreting wealth, prosperity, well-being, all as synonyms, and all as measurable in terms of dollars.

King Midas turned all he touched into gold—including the food he tried to put into his mouth. Thereby, he learned that *true well-being is never nourished directly by gold*. More important still, he learned that he could not touch his little daughter without turning her, too, into a statue of chilly gold. Many a small-scale Midas of modern date has gradually come to turn all personal values into just such lifeless metallic form, to see all human life in terms of property.

Abraham Lincoln, in a little-remembered address delivered at Hartford in 1860, assessed judiciously the part of materialism in determining human conduct. Public opinion, he points out, at bottom shapes all events. In this process of shaping events, "the property basis has its weight. The love of property and a consciousness of right and wrong are conflicting elements in our organization, so that a man's course often seems crooked, his conduct a "riddle." This is a basically sound interpretation of many of the vagaries of human conduct.

Materialism is a river down whose bosom we swiftly float. We float cheerily enough, admiring our own shrewdness at making use of the current to bring us to the destination we ourselves have chosen. All is well—until suddenly we awake to find ourselves past our destination, and on the brink of a Niagara. Follows the desperate upstream struggle. This is one phase of our present difficulties—the inevitable struggle for safe landing, when the stream of materialism has carried us by our haven of refuge, to the top of the falls.

When the river of materialism has carried us past ease to danger, then are we likely to cry out against God. That current which before seemed so friendly now becomes, as we struggle against it, something demonic in its power. Somehow, we feel, God ought to turn the stream back to aid us.

This requires a theological readjustment on our part. It is just at this point that most atheism arises. It is not any real intellectual difficulty which ordinarily makes men deny God; nor is it the difficulty of comprehending the vast, expanding universe which modern science opens before our eyes. It is rather the simple fact that God does not turn back the processes

of his creation in our favor. That was the basic disturbance to the religion of the Jew in Babylon. The justice which once clearly favored him could not now be suspended in its operation because it went against him. It made little difference to him, it makes little difference to many today, that they have deserved no better than what proved to be their lot. So, they cry out against God.

That, at least, is more logical than atheism. Try as they will, men usually succeed very poorly in being atheists. In the recent novel, "King's Row," the hero, Parris Mitchell, naively prays to God when his grandmother, who had been as a mother to him, lies dying. When the grandmother dies in spite of his prayers, Parris denies God. After that experience, when he goes out into the open, as he frequently does, to enjoy the beauty of nature, he finds that he cannot bring himself to look up at the sky. Analyzing his motives, he gradually comes to realize that what he feels is resentment. Once he turned his eyes to that sky in pleading, but his prayer was denied. Vaguely he realizes how silly such an attitude is—that if he is to be consistent in his atheism, he should recognize that there is nothing there for him to resent.

There is the reason that men so rarely succeed in being atheists. They may say that they are atheists; they may convince themselves that they are atheists; but in many ways they continue to take attitudes toward that same determiner of their destiny, whose existence they deny. We may cry out fiercely against what we may call the injustice of God, but rarely, if ever, do we succeed in ignoring Him.

The person who denies the justice of God is very much in the position of him who insists that the earth is flat. To the man who views the same landscape year in and year out, the earth does look flat. If, however, he concludes that it is flat, then he is mistaken—for the simple reason that he has not checked his personal and local observations against a larger view of the whole.

We tend to stand on our own little platform and "snipe at the universe." We like sometimes to think that our own personal suffering, in some way disproves the universal, changeless justice of the Almighty. Of course, it does no such thing. Our personal sufferings, great and real as they are to us, must be seen as only a segment of the vast whole of human experience. You and I are but units in one great, unending procession. At a certain point in human history, we enter the ranks. At another point we drop out. Before we entered, after we sha

retired, the procession goes on—and all under the watchful benevolent eye of God. Yes, God has allowed us to suffer. God has given us the powers of recuperation which makes it possible to overcome suffering. Many persons have made use of these powers without recognizing their source, without for a moment giving his head in gratitude toward their giver. We worship idols—and cry out against the great High God when the idols fail us! Ezekiel's condemnation of idol worship is not dated. Idolatry is as much modern as ancient. We simply have idols less crude of form. We live, in modern times, measured life and all life holds in material terms. What is this idolatry? When the idols of material goods fail us, this should confirm, rather than disprove, the justice and the power of God. Yet so easily we fall into blaming the Eternal when the idols fail!

The mercy and the justice of God, could we view the whole scene at a glance, would, I am sure, be seen not as opposing qualities but as one. Perhaps Abraham Lincoln may serve

us again, this time as an example of justice and mercy in human administration. In pardoning deserters and traitors, Lincoln was always likely to be, if anything, too lenient; yet even he had to refuse some pleas. In refusing one such request, he is said to have pointed out the, to him, painful conflict between what he would have liked to do for one person, and his oath to all the people. He knew himself bound by his oath to administer both justice and mercy to all the people, and not either one to any one person against the welfare of all.

In some such way, I believe, are the mercy and justice of God related. God is limited by his own inner nature; he cannot aid and abet wrongdoing and still be God. Forgiveness, to be sure, is real; but forgiveness is conditioned upon penitence, and is not an underwriting of evil. We cannot continue in wilful wrongdoing and complain when God's changeless justice brings pain. The function of suffering is often to recall us to the realities of right and wrong. To cancel that pain would be not mercy, but its opposite.

THE FORGOTTEN SACRAMENT

W. FRANKLIN HARKEY

...returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30:15.

WHATEVER else our age may be noted for, quietness is not one of its virtues. Christians have not cultivated the sacred silence of silence. What should become a sacred sacrament to us in the hurly-burly rush of life is neglected. Most people long for rest and quietness but seem unable to find these things. We covet some anodyne that will relieve us from rush and worry, some tryst where life's cares can be rested. Like Bunyan's Pilgrim, our backs carry heavy burdens and we long for some Elysian spot where life's load may be dumped.

Well, this ancient commentator on the ways of life felt the same need. Isaiah lived in troubled times. It made matters worse for him to see that because of the sins of his people God had left them. There was no comfort in the thought that others had strayed away from God. In the serious reflections on the

times this man of God saw a great need. That need was for individuals and the nation to seek for the living God. Notwithstanding the conditions of the hour, God was still speaking. "For thus saith the Lord God, the Holy One of Israel." As long as God still speaks the despairing may have hope.

We, too, need a refuge from the strife of life. Life has not dealt so well with us. Wars have taken our attention. Great fear and trembling have been our lot, even as Israel of old experienced. We may pride ourselves on our extreme advancement over the conditions which held when this prophet, Isaiah, came before the people with God's message. Ours is a far better age in every way, but why is it that we have been no better than the people of the ancient time? They were beset by enemies from within and from without. Our advancement has been great, but somehow we have failed to be freed from the ancient sins and evils that dragged nations and individuals to destruction. But, we want to discover some of the sources that will bring us help.

Washington, Pa.

February, 1944

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We Live In a Noisy World.

There are some things in life that need but to be mentioned and everybody sees the facts in the case. That we do live in a noisy world scarcely needs any proof. The very air is vibrant with strident noises. This is so much more so today than ever before. Our fathers lived lives comparatively free from noises. To a large extent industrial centers were shut off from residential centers. An occasional train through the village made considerable noise, but beyond that the countryside was quiet and peaceful.

The American people seem to enjoy extra noise and bluster. The visitor in any broadcasting studio is amused by the amazing collection of noise-makers. These instruments are used to make the most weird and raucous noises over the radio. Children and older people must enjoy these noises, for some of the programs of this kind are immensely popular. No wonder nervous disorders are on the increase. Men and women become jittery and irritable under the pressure of modern life with all of its noise and rush.

The noises from a modern battlefield are said to be terrifying. Eye witnesses to some of the great bombings tell of the horrors that are caused by the sheer noise of bursting bombs and the collapsing of great buildings. Man has made strange inventions to intimidate his enemies. In a world made beautiful by a loving and bountiful Creator, man has done much to mar the beauty and quietude that should be his blessings.

The Desire for Quietness.

Man does seek an escape from the noise and tumult of life. Most people long for quiet places in the country. Here in America we have seen the gradual drift from great cities, from the noise and grime of urban life. It is a healthy trend and one that will mean much toward peace and happiness for individuals and families.

It is significant that our Lord Jesus desired the quietude of the hillsides. Frequently He withdrew from the crowds for periods of quietness and rest. On one occasion when the disciples were greatly distressed because of the threats against them, and when the forces of evil were bent on taking Him, Jesus deliberately led His followers away for a period of rest. After his conversion, Saul of Tarsus withdrew from the public scene for three years. He went into Arabia, from whence he emerged as Paul the great missionary. Those months and years in Arabia were not lost. All the vast changes

that had come into his life were assessed by Paul. He received a clear vision of God and the Kingdom. Verily, for him as for many others, solitude became the mother country of the strong. He discovered the truth of what his compatriot had said more than six hundred years before, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

These periods of quietness give the soul opportunity to dwell upon the mercies of God. Our modern life suffers for lack of this. Bible study is neglected, for how can God speak to men unless they meditate upon His great love and mercy. Periods of study and prayer make for soul building. In the hours of quietness we come to know the will of God for our lives. God can speak when there is quietness. Men fail to hear Him in the noises of life. He speaks in all the circumstances of life, but our ears are not attuned to hear Him in the busy rush of life. The Psalmist caught the significance of this truth when he exhorted, "Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Men need not think that God has withdrawn from the earth. His power is mighty. It is beyond the destructive forces that men have concocted. He speaks in the still small voice, and His voice is as the mighty thunders.

The Blessings of Silence.

Silence plays a large part in religion. The sacrament of silence is a great soul-builder. The saints of God have always found it so. If a sacrament is "an outward and visible sign of an inward grace," then, we have neglected this great blessing. The great poets and artists have always recognized the spiritual value of periods of quiet.

In such hours of stillness God has the chance to speak. There are times when the individual should remain quiet and wait for God's message. The young prophet Ezekiel tells of an experience he had. The visitation of God had come upon his fellow countrymen. They had been taken away into captivity. Ezekiel was so impressed when he saw the plight of his people that he could not speak. "Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and sat where they sat, and remained there astonished among them seven days."

Coupled with public worship must be private devotion. One hour in the sanctuary once a week is insufficient to develop great spirit. There must be the quiet hours when the soul alone with God. Some of you have felt the need of this stillness. In the rush of life you

ve taken your part. You have become dis-
 ssed and burdened with the problems and
 res of the day, and you have scarcely known
 hat to do. Something had gone out of life,
 d we long to recapture that lustre of the
 ul. The minister can direct you to the lost
 rament, the great silences that feed the soul
 ie manna. The soul may be renewed. The
 ooping spirit can be revived when we wait
 silence before God. From an unseen Source
 r souls will derive renewed strength for
 e dusty road of tomorrow.

From these periods of quietly waiting before
 od we get a clear perspective of life. Here
 e get our bearings and we move forward a
 t more courageously and daringly. For, after
 , the times call for men and women of great
 faith, more devotion, and stronger daring.
 With this new perspective of life we will hear
 e call of the Master for greater service. Isaiah
 ent on from this call to quietness to see the
 ighty power of God operative in life. Because

of this renewed courage and faith the people
 should be as a "beacon upon the top of a
 mountain, and as an ensign on an hill." For,
 "Behold, a king shall reign in righteousness,
 and princes shall rule in judgment."

Silence does issue in service. Our Lord
 meant it to be that way. He went apart with
 His disciples, and one day He led them to the
 top of a mountain where He was transfigured
 before them. Three of the disciples would
 have stayed there always. But, the group came
 back to the valley, back where great suffering
 and need were found. Here was work of heal-
 ing, comforting, and teaching. It has always
 been so. The world is a needy field. When
 we are sure of God in Jesus Christ, then, may
 our lives issue forth in loving service. "Be
 still, and know that I am God." That came
 out of a description of the terrific judgments
 of God. But, the Psalmist could say, and so
 may we, "The Lord of Hosts is with us; the
 God of Jacob is our refuge."

WHEN LIFE GETS TOO MUCH FOR YOU

AARON N. MECKEL

*Be not afraid or dismayed, for the battle is
 not yours, but God's!" 2 Chron. 20:15.*

THESE victorious words take their rise,
 like the fabled Phoenix bird, out of the
 very ashes of despair. Judah is up against
 ark calamity. Heathen warriors are massed
 the border of the nation. The people of
 udah are far outnumbered as to fighting men.
 What to do? The great and good King
 hoshaphat proclaims a day of fasting and
 rayer throughout the land. In their despera-
 on, the people turn to God. Listen to this—
 And all Judah stood before the Lord with
 heir little ones, their wives and their children!"
 In the midst of their supplication came this
 ear and heartening word from God—"Thus
 ayeth the Lord—be not afraid or dismayed be-
 ause of their great numbers for the battle is
 ot yours, but God's." The tide is turned. The
 eople go out to victory. Judah is saved.

Not a few people feel themselves today in
 e relentless grip of disillusionment and dis-
 hay. In such a mood, one's whole life fronts

on stalemate. Failure dogs one's steps. Ham-
 let, stumbling uncertainly into the future,
 speaks for us when he says, "To be or not to
 be, that is the question." Let us, then, peer
 into the great heart of this promise for a little
 while. Perchance we shall feel that God is
 speaking directly to every one of us in His need
 and with His burden, as we proceed.

Let's begin by saying that the everlasting
 God and Father, the Creator of the ends of the
 earth, is reminding us that rather than give up
 the hard battle of life, we may go deeper spir-
 itually and so go on to victory! To the dis-
 couraged and depleted person who says, "I am
 at the end of my rope," we reply, "Surely!—
 at the end of your rope, but not God's!" To
 all of us there comes a time when life seems
 to get too much for us,—when it seems we
 can no longer go on. Consult your own heart.
 It is quite possible that you have threatened
 to quit. Who of us hasn't at some time felt
 like throwing up the grim battle, or felt the
 stirring of the coward and traitor within. Per-

(Continued on page 80)

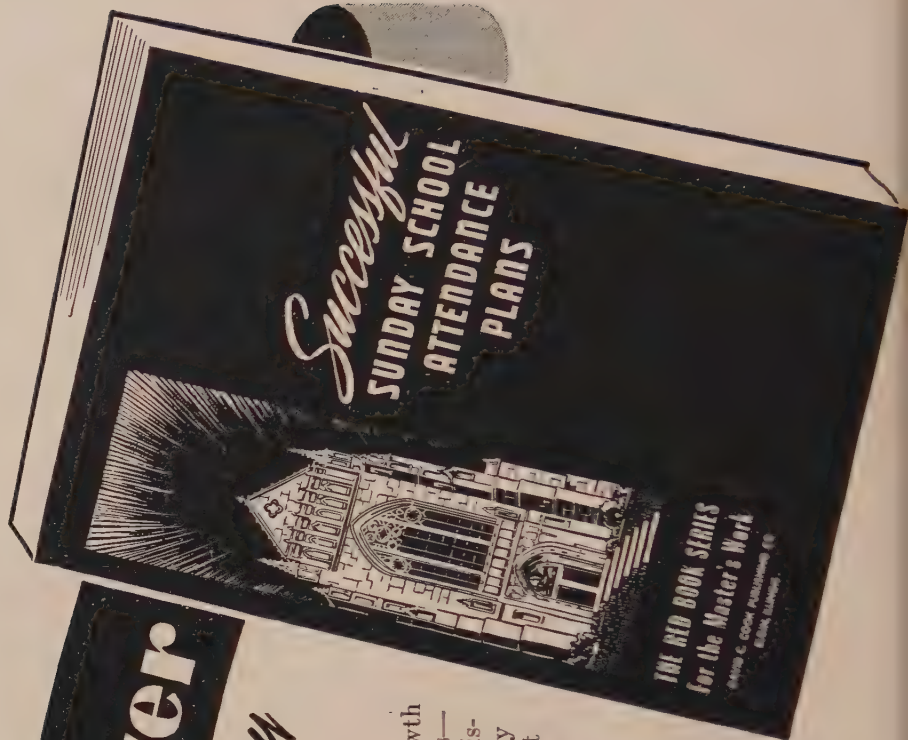
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When Life Gets Too Much

(Continued from page 77)

haps we have even found ourselves writing some letter of resignation in the gloaming, only to tear it up again in the clear light of day, ashamed of what we had done. The defeatist mentality makes a poor front for living.

"It's the front toward life that matters most,
The tone, the point of view,
The constancy that in defeat
Remains unchanged and true."

Now, a great day has arrived in the life of the person, who, rather than allow his discouragement to down him, deliberately makes it serve a higher end and aim. In the light of God's great promise, he looks his difficulty squarely in the face, and says—"I am not afraid of you. You shall not defeat me. I accept the challenge you present. I shall climb on your very back to a higher altitude and attitude of living. Deeper I shall go spiritually, and so go higher because of you!" Thus, Basil Wilberforce speaks to the morally defeated, to the person who seems futilely to be battling with some sin or temptation, when he says, "It is literally impossible to see both sides of the coin at once. When you are discouraged in the battle with your animal nature, deliberately turn the coin over, and, looking on the other side, say to yourself, 'I am God's man. His image and likeness are in me. By divine right I belong to Him.' Remember that the prodigal boy, of whom Jesus spoke in the fifteenth chapter of Luke's Gospel, still belonged to the father even while he was tending swine. All that he needed to do was to return home where the father was waiting for him, ready to forgive and restore. Even so, may the person who is morally discouraged come to know the very uses of adversity."

Or are you simply exhausted, weary, strength-spent, ready to give over the guerdon? Then, be it yours to hear God, your Creator and Sustainer, saying to you, "Behold, I created you. The battle isn't yours; it is Mine! Turn from your feeling of impotence, and through faith which I give you in answer to your need, link up with My omnipotence." Stanley Jones tells of the woman who came several hundred miles to attend one of his meetings. She felt her situation to be so precarious that she might be returning home in a coffin. Stanley Jones got her to turn her fears and cares and trials over, with herself, to God. The lines absented themselves from her face. Behold, all things were new! She presented herself again, a transfigured personality, to her physician,

who noted the change in her. Seeing that her transfiguration was not simulated but genuine and real, he made the statement, "What you have experienced, seventy-five per cent of my patients need. If they had it, they would get well." That woman, rather than give up the battle of life, turned directly to God, and her need was fulfilled. Today she is radiant with a Heavenly contagion that helps to heal others.

In his homely way, Dwight Moody once said that far too many Church-goers bring their burdens to Church with them and park them under their pews. After the service, they remark about the inspiration they have felt, but alas! they deliberately reach under their pews and, saddling themselves with these same burdens, take them out again! That is not faith, that is sheer atheism! Listen to the old hymn as it points the way for us—

"His goodness stands approved
Down to the present day;
I lay my burdens at His feet
And bear a song away."

Again, during these difficult and exacting days, many a person who might otherwise quit, goes on because he has heard the clarion call of duty, because he is thinking of others who are counting on him, and whom he can't let down! What a summoner of courage and energy duty often is, Duty, "stern daughter of the voice of God." Verily, the battle is not yours. If it were, it wouldn't matter so much if you dropped out, but it is God's battle. Issues of vast importance impend. Nothing less than the burdened heart of humanity calls out for help. You daren't quit, and so—you don't!

"When Duty whispers low, Thou must,
The Youth replies, I can."

There's the overworked nurse in the hospital ward. She is tired and spent, has been at it overtime, perhaps feels like giving up. But there's a patient in her ward who may die if she is the least bit careless, so she goes on! There's the soldier on duty. True, he is frequently homesick, dispirited, discouraged, and at times may admit he feels like running away from it all. Then Old Glory floats before his wondering eyes! One hundred and fifty years of epic history and the struggle of a great people are tucked in the folds of that old flag. Quit after that? Indeed not! There's that overworked mother of a large family. Really, it is too much for her, she says. Many a night she cries herself to sleep out of sheer fatigue. Her back and feet ache. But then, she dreams

at the future of her precious brood of children! What long, promising vistas spread before her for each of them! And as an Infinite and Eternal Arm encircles her and hers, she goes bravely and sufficiently on. It's God's battle, and they are God's children, too.

Or, there's the young minister who has gone to his first charge. The people don't seem to respond as they ought. He becomes discouraged and gets down in the doldrums. Easy is the descent to Avernus! Why not let them go their careless way? Why should he care? But when, he hears the voice of One who, facing an different world, said, "Father, for their sakes sanctify myself that they through Me may be sanctified." Do you suppose he could quit after that? An elderly woman was left the care of three children by her deceased sister. She fell violently ill. But when the doctors and nurses despaired of her life, she deliberately had them place those children before her eyes in the hospital room, and with sheer pluck and faith in God, said, "I shall live to take care of those children"—and she did.

"Teach me the slow of heart to move
With some clear winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way."

Here, now, is a final word of counsel with regard to this matter of victorious living. Nothing quite so takes the tawdriness and the littleness and the routine out of life as for us to present it and our work daily, as a constant offering of praise and honor, glory and gratitude to the Lord of Life! That removes the bulge of egotism, but it relays God's Grace to the heart! It flings infinite horizons about one. It reopens the enterprise of living under transcendent auspices! It limns life's purpose out before the eyes of one's fellow-men in terms of a larger purpose! Here is God saying, "The battle and the task and the glory are not yours, but Mine!" Be your sphere of life ever so little, make a habit of sharing it with God. Then it becomes His, too, and He'll not fail to honor it. Joseph Fort Newton tells of riding through a little English village. It was late at night. Not knowing where he was, he asked the station man, "Is this London?" The answer came, with a beautiful courtesy, "No, sir, this is not London; but it's on the same line, sir!"

I conducted a service in a Church where I once ministered. The congregation had departed, and I was about to leave my study when there was a knock on the door. I opened it to look into the face of one of the finest Christian gentlemen it has ever been my privilege to

know. He told me the good news that the great firm for which he had worked for years, beginning at the bottom, had seen fit to give him an exceptionally high promotion. And he had come to ask his Pastor to kneel with him, and to ask God's blessing and guidance that he might adequately fulfill this high office. You ought to have seen the light on that man's face as he rose to go! You see, he had made it a practice to make himself and his work a constant offering of praise, gratitude and glory to God. And I veritably believe the Eternal, Himself, elevated him to a sphere of greater usefulness. The old catechism alone posits a sufficient end-motive for victorious living: "The chief end of man is to glorify God, and to enjoy Him forever!"

So, with the follower of the Master-workman. He has caught the spirit of One who said, "The Son doeth nothing but what He seeth the Father do. Greater works than those shall ye do because I go unto my Father!" Because he is a fellow-worker together with the Master, he is a Christian. And Christians never quit!

A Service of Dedication

"For This Child I Prayed," by L. A. Keating, is a complete service of dedication for parents and little children, published by the Judson Press, Philadelphia, at 25c each, or \$2.50 a dozen. The very great increase in birthrate throughout the country, and attendant Baptistal Exercises, make this a most appealing service for any Church, rural or urban. The eight-page booklet, beautifully lithographed cover contains a certificate to fill in, and will serve as an excellent reminder of the solemn service.

Strange People

- People who talk about prayer, but never pray.
- People who say tithing is right, but never tithe.
- People who wish to belong to the Church, but never attend or support the Church program.
- People who say the Bible is God's Word to man, yet never read it.
- People who say that eternity is more important than time, but who live for the present life.
- People who criticize others for things they do themselves.
- People who stay from church for trivial reasons, and then sing, "O, How I Love Jesus."
- People who follow the devil all their lives, but expect to go to heaven.

If there is a mistake being made today in the Churches, it is by those ministers who *continue* to conduct their work on a peace-time basis, and *continue* to demand that of those with whom they work.

THE CHAPEL OF THE RESURRECTION

NORMAN E. NYGAARD, D.D.

"God will redeem my soul from the power of the grave: He shall receive me." Psalm 71:20.

Scripture Reading—John 2:12-22.

SOME time ago I ran across a bit of poetry which, although I cannot positively identify its authorship, seems to have come from the pen of G. A. Studdert-Kennedy for it is written in his vigorous style:

*"Some say He still is dead;
That that strong, gentle voice which spoke
As never man did speak
Was hushed forevermore; that those hands
Once stretched in healing, invitation, prayer,
Have never, since the harsh nails pierced them
through*

*Been whole again; that that transcendent power
Which drew all hearts, which calmed
Wild seas, and maddened men,
Which brought back Lazarus, and the little
maid,*

*Itself was conquered; that in Judea's hills
Somewhere, His body fills
An unknown grave, or blows, dust of the very
dust,*

*Before the winds that sweep that ancient land.
But how, then, does His work go on?*

*Why are the lepers healed,
The blinded made to see?*

*In what strength do dead men and nations rise
To life again, and call upon His name?*

*Ab, no! He is not dead.
Death had, but could not hold Him.*

*He arose, and His resurgent life
Brings life to all who life desire.*

*Not only on Judea's hills, Samaria's plain,
By Galilean lake, lives He today.*

*But in old China's vales,
By India's paths, on Africa's trails,
In mighty lands His land knew not,
Through all the world He walks unseen,
But not, O not unknown,
Living, and bearing life, forevermore.*

That poem embodies the spirit of Coventry. "In what strength do dead men and nations rise to life again, and call upon His name?" There is but one answer, the answer that Cov-

entry gives. And at the heart of Coventry is the Chapel of the Resurrection, a place of peace and quiet set in the ruins of the great Cathedral which once was Coventry's pride, Coventry's symbol of faith and hope.

It was a cold March morning when I first saw Coventry, debarking from the fast L. M. S. train to London, and driving in a bus through the streets which everywhere showed the marks of destruction, Germany's all-out effort to destroy the spirit and the will of one section of English life. Just as the cross upon which Jesus died marked the all-out effort of the Roman Empire and entrenched religion—the all-out effort of sin, if you will—to wipe out Christ and everything for which He stood, so Coventry represented the all-out effort of Nazism to wipe out English civilization, English faith, the English spirit.

Coventry is proud. I talked to people in the marketplace, to merchants, to draymen, to the conductor of the bus (who by the way, was a woman), to the baggageman in the station. They were all Englishmen, to be sure, but one almost suspected them of a greater loyalty to Coventry than even to England. And they resented the suggestion that any other part of England had had to take the blitz which had come to them. They wanted the world to know that they had been the worst-blitzed population in little old England.

Before I had gone there I had heard that London, Birmingham, Liverpool, and Belfast had really suffered greater damage than Coventry, and undoubtedly they had. But in proportion to size I can confidently assert that Coventry was the hardest hit of all the cities of England. Proportionately more of her population were killed and injured. Proportionately more of her homes were levelled to the ground. Proportionately more of her businesses were wiped out.

But the spirit of Coventry has risen above disaster. The people of Coventry, like the ancient phoenix bird, are building a new city out of the ashes. One of the most interesting indications of it, to my mind, was the fact that in their new theater, their first new building of any size since the blitz, Noel Coward was



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trying out his latest trio of one-act plays, appearing in person to give Coventry a preview of what London should later receive.

Coventry, to be sure, provided several previews. In the fall of 1940 she gave London a preview of what a real blitz was like. Coventry was the first English city to receive the full blast of the enemy's policy of frightfulness. The first fury of the then almost invincible Luftwaffe, the first attempt to bring England to her knees, was tried on Coventry.

Now, to be sure, Coventry received her baptism of fire later than other European cities. Warsaw and Rotterdam came first. But Coventry was the first of the cities of England to suffer.

And how she suffered. Most of the business district of Coventry was blasted out of existence. There are only gaping holes in downtown Coventry today. The churches of Coventry, too, have suffered: Holy Trinity, Central Methodist, the Presbyterian and Congregational churches, but the edifice in which the destruction was worst was the Cathedral Church of St. Michael's.

The first church of St. Michael's goes back to 1043. After some changes the church which Adolf Hitler destroyed was built in the fifty years from 1400 to 1450. Of that noble building only the lovely spire remains. There were several raids in the fall with considerable destruction, but the all-out destruction of the city and the Cathedral came on November 14th. Incendiary bombs came through the lead roof and into the upper timbers and before long the entire roof was ablaze. The Fire Brigade was occupied elsewhere in the city and before they were able to arrive the great cathedral was a sea of fire. Even then, after they had attached the hose, no water came for a bomb had shattered the water main. In one night a building which it had taken at least fifty years to build was completely destroyed. Actually more than fifty years were required for it was almost four centuries of workmanship represented there and for well over eight centuries people had worshipped there.

True, that is not the only great church which has been destroyed. The Temple in Jerusalem was razed more than once, the last time in 99 A. D. And other great churches have suffered since that time. Who can forget the destruction of the great Rheims cathedral in the last war? All over England, Scotland, and North Ireland there are these evidences of frightfulness on the part of the Germans.

Nor ought we to forget that, in part at least, they have been answered in kind. While our

airmen on the whole have sought, I believe, to keep from damaging churches and great historic buildings undoubtedly many have been torn to pieces in Germany and elsewhere on the continent.

Perhaps the very fact that the destruction was so complete especially impressed me. Perhaps it was because this cathedral was so evidently the center of the life and worship of Coventry that I particularly noted it. But to me it seemed the very example of all examples of man's hatred at its worst, man's frightful destructive impulse exhibiting itself in its most fearful way.

Now, to be sure, it was well over two years after the worst blitz that I visited Coventry. The burials were over, the streets had been cleared of debris. Coventry had dug itself out from the most awful evidences of the blitz.

Set like a little jewel in the very heart of the cathedral was a little chapel. The words of the American Gospel song came to me, "There's a church in the valley by the wildwood." There was no wildwood here—only wild desolation. Perhaps the size of the building reminded me of the country chapels of America. At any rate Jesus' words, foretelling his own death and resurrection came back to me, "Destroy this temple and in three days I will build it again."

He referred, of course, to the Temple wherein His Spirit abode in the days of His flesh. But this little temple, made with hands though it was, was the embodiment of a Spirit. It was the living evidence of the fact that though you might destroy the meeting place of a great people if you had not blasted their hearts you had not destroyed them.

Jesus referred, you will remember, to those who sought to kill their fellows. He reminded His hearers that they need not fear those who could kill the body: their only source of danger was those who killed the soul.

So small that only a few people could meet in it, the chapel was yet perfectly appointed and into it people dropped again and again throughout the day to worship. I felt more of the sense of awe and mystery within its walls than I should have felt, I am sure, within the walls of any cathedral under ordinary circumstances. Cathedrals are oftentimes very cold. Their religion is a faith embodied and still living in the past. But here was a faith which lived in the present and which had constructed out of the rubble left in the path of destruction a little shrine of beauty.

At Coventry the enemy sought to bring the English people to their knees. This the enemy

omplished, but not in the way he had ex-
 ted. People dropped to their knees not in
 r but in worship. They dropped to their
 es to pray for the help of the Almighty, to
 nk Him for deliverance, to derive comfort
 m His presence. But they rose from their
 es with a mighty resolve in their hearts,
 reat determination to serve the Lord of hosts,
 l to save their land from ultimate destruc-
 a.

The little chapel in the heart of the Cathed-
 l is called "the chapel of the Resurrection."
 hat a courageous portent. The Chapel of the
 urrection, the first unit of the cathedral
 t is to be. It is starting again where the
 le church started almost a thousand years
 o, beginning again at its beginnings. I sup-
 se that the tower may continue to stand. But
 t will be all that remains of the cathedral
 t was.

Have you been stripped of your fortune?
 ve money, lands, all been taken from you?
 ild a little Chapel of a Resurrection in your
 art. You may not need another fortune. Per-
 ps you have already discovered that it didn't
 pecially yield happiness. But begin again to
 ke your life. Build a chapel to the worship
 the only High God.

A warm friend of mine who lives in com-
 ative poverty had started in life with the
 s of his father in the Civil War. Then his
 ther died shortly afterwards and he was put
 an orphan's home. From that lowly estate
 came to be one of the financial leaders of
 tsburgh. Back in the early part of the cen-
 y double page ads used to appear in "The
 urday Evening Post" and other prominent
 gazines advertising the products of his mill.
 y was wiped out in the panic of 1907 and he
 s been poor ever since. He told me one
 e, "I was a nominal Christian before my
 s. I attended church every Sunday: I gave
 ously to the support of the church. But

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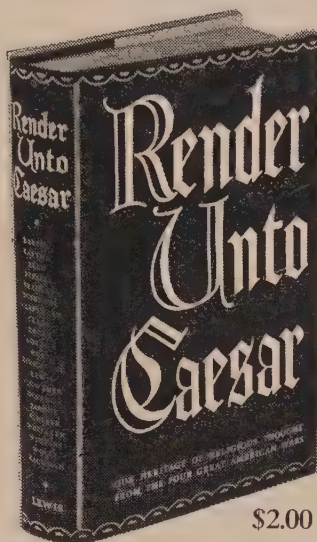
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not until that blow struck did I ever really know God." His was a resurrection chapel.

I know a beautiful woman who is a hopeless cripple, an arthritic who can barely move her hands. Her husband was a dentist who was so kind that he never collected outstanding bills. He died leaving a small son, a home unpaid for, and no collateral. And yet, several years before, she had been stricken with a disease that many would regard as worse than death.

Yet she is one of the most radiantly alive people I have ever known. She had a telephone with earphones made and called people offering to act as their magazine agent. She built a business which was sufficiently lucrative to make it possible for her to pay off the debt on the house and put her son through high school and M. I. T. After calling upon her several times I asked the secret—not of her success, for that was not tremendously important—but her radiance.

She laughed. "If I had to live in this old body," she said, "I don't suppose I could do it, but I found that I could live in the spirit, and I found a source of strength I didn't know I possessed." She added, "I really was a pagan in those old days. True, I was a member of your church, but I was much more interested in sports, in pleasure, in having a good time. Now I am finding my good time in God." Incidentally she was the best-read person in town and was abreast of current affairs as no one else in our little city.

She had built her little chapel of the Resurrection, you see, and she was living and worshipping in it.

I could go on. You could recount experiences in your own lives where dead men and nations are raised up, where dead churches, their ashes apparently burned out, have burst into flame. It is the Easter story brought to life, Pentecost in human experience. Men and women beaten in the battle for life suddenly become giants in spiritual stature.

Has life caved in on you? Have your fondest hopes been blasted, all your little plans gone awry? Has the temple where your worship was yielded up been burned to the ground? Build a little Resurrection chapel. Build on it a fairer place of worship. Build a fairer, cleaner life. "Destroy this temple"—but destruction is not complete until the spirit is destroyed—Build it up again. Yes, in the words of the Psalmist "God will deliver my soul from the power of the grave: for He shall receive me." In that faith individuals and nations cannot be defeated. God grant you that courage, that faith.

JUNIOR PULPIT

J. J. SESSLER, PH.D.

The Greatest Rock

OBJECT: A rock.

STORY: Forty miles above the city of Wansien in China, there stands a high rock that draws the attention of all who pass by. It is called "The Precious Rock." The Chinese tell the following story about the rock. Many years ago a poor Buddhist priest was walking along the road. As he came near this rock, he decided to rest for he was tired and hungry. All at once, looking upward, he saw rice pouring out of a hole in the rock, and heard a voice saying, "Take what you need." The supply stopped as soon as he had taken enough for one day. He stayed there for a number of days and daily received his portion of rice. Then he left and spread the news and although the miracle stopped, the rock became a sacred place. A temple was built on the rock and pilgrims came from all parts of the country to worship. This was a precious rock for the priest, but only for him, for when his needs were satisfied the miracle ceased.

I would like to tell you of another rock, the most wonderful rock of all. In 1 Cor. 10:4 we read, "And that rock was Christ." Here Christ is called a rock. The Buddhist priest received rest and food from "The Precious Rock." What blessings come to us from Christ the rock?

(Hold up rock) What good can we get from a rock like this one? If you think this rock is too small to be of any use, just close your eyes and imagine that it is a tremendous rock.

Now, let us think back to the traveler of ancient days who walked along poor roads and in the hot summer days felt the need of relief from the blistering sun and the hot winds. Therefore, when he came upon a great rock standing on a treeless plain, he gratefully sat down in its shade. That is the thought Isaiah had when he wrote, "The shadow of a great rock in a weary land." That is what Jesus Christ is. He said, "Come unto me, and I will give you rest." He offers us cool shade, rest from whatever troubles us. Whatever bothers you in your home, at school or at play. Go tell it to Christ. You will find that He cares for us.

Again, we look at this rock and through our imaginary magnifying glasses it looks immense. What else can Christ, the rock do for us? A

ge rock can be a refuge. Have any of you
er made the trip through the Cave of the
inds at Niagara Falls? As you walk along
u get soaking wet with spray from the tumb-
g water. The water from the high falls
in your eyes and the roaring in your ears.
nally you find your way across a wooden
idge. All at once you seem to have found
ief from the pounding of the water. You
ok around and see that you are walking be-
een two immense masses of rock. They
elter you from the spraying waters. On these
cks is a sign which reads, "The Rock of
ges." It is a refuge from the hard beating
ater. So Christ is our refuge. With our
nd in His we can ward off temptation. He
otects us. He is a refuge from danger. He
ll guard us from all harm and evil.

Once more we cast our eyes on this rock
d in imagination it assumes huge proportions.
e now see it as the solid rock foundation
a large church. In Johnstown, New York,
ere stands such a church. When the flood
rried away all the buidings in the vicinity,
e church, although the flood flowed through
e entire building, stood firmly because it had
solid rock foundation.

Christ is like such a rock foundation on
hich we can build. The floods cannot wash
ay this foundation because Christ is greater
an any flood. We can safely build our lives
on Him. He is like a rock foundation.

A sailor was shipwrecked at sea. The waves
ashed him on a high rock, he clung to it
til he was finally saved. When he was asked
he trembled while clinging to the rock, he
d, "Yes, I trembled but the rock didn't."
Christ is like a rock. We may be afraid but
e is not; we may tremble but He does not.
e is the only firm foundation on which to
ild our lives.

Reading Happiness

SUBJECT: A Can of Dutch Cleanser.

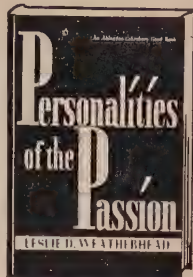
STORY: Here stands a can of Dutch Cleanser.
o I hear someone ask, "Why do you bring
Dutch Cleanser to church, that is only to be
ed in the kitchen?" You are right, I cannot
e it here in the church, but I have brought
with me to teach us a lesson. Why do we
e Dutch Cleanser? It wages war on black-
ed pots and pans, spotted sinks and rusty
necets, and leaves them shining brightly. Why
this cleanser called "Dutch Cleanser?" Over
ross the sea there is a little country called
olland, whose people are called the Dutch.
e Dutch people scrub and scrub and scrub,

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The New Way

"And I said to a man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out into the dark and put your hand into the hand of God. That shall be better to you than light and safer than a known way.'"—*M. Louise Haskins*.

even the streets, until they shine. They have the reputation of keeping their homes bright and shining. Therefore, the Dutch Cleanser Company has the picture of a Dutch girl chasing dirt and germs on the label of the container. Isn't it wonderful to have such a reputation?

How can we be like the Dutch people or like this can of cleanser which brightens pots and pans? We can brighten the lives of others by making them happy.

Let me tell you a story about Jack and Eva, a brother and sister. One bright summer morning mother called, "Jack and Eva it is eight o'clock, time to get up." Eva came downstairs singing, "I'll set the table for breakfast, mother." Jack came tramping down with a scowl on his face, saying, "I don't see why we have to get up so early." After breakfast mother suggested that Eva wash the dishes and that Jack mow the lawn. Eva quickly jumped up and said, "I'll wash them up in a hurry and dry them, also." But Jack grumbled, "This is my vacation, I don't see why I have to work, I want to play ball." Just before lunch mother discovered that she needed bread. Eva willingly went to the store, had a kind word for the proprietor, and stopped to inquire about granny's health, with a happy smile for each one. In the meantime, Jack was pushing the lawnmower, grumbling continually as he went along.

Was Jack or Eva the "cleanser" that spread brightness and sunshine on whomever he or she came into contact with? Whom would you like to resemble?

When Jesus was here on earth about two thousand years ago, He left a trail of brightness and happiness wherever He went. The children followed Him for He seemed to draw them with His smiling personality. When the disciples tried to keep the children away from Him for they feared they would be a nuisance, Jesus said, "Let the little children come unto me," for He loved to be surrounded by them.

When Jesus said to Zachaeus, "Today, I am coming to visit you," Zachaeus was so happy that he went around inviting all his friends to come to meet this great, happy personality.

Jesus spread brightness and happiness wherever he went. So, we, too, want to be just like Him. We want people to say, "George, Jane, Ruth or Philip, spreads sunshine wherever he or she goes." The can of Dutch Cleanser, the Dutch people, the girl Eva and most of all Jesus, want us to imitate their example. Let us all try to be Sunshine Spreaders.

Peace hath her victories no less than war.

ILLUSTRATIONS

WM. J. HART, D.D.

Tomorrow We Go to Church!

Acts 13:14. "And went into the synagogue on the Sabbath day."

It was Saturday night in a little village along the Rhine river overshadowed by the beautiful hills of Germany. Along these rugged cliffs are some of the greatest castles of ancient Europe. In this quaint old town the members of our university party, said, "Tomorrow we go to church." We were strangers in a strange place yet the spirit that touched our hearts in that simple service worship made us members of a universal fellowship and we left remembering again, "The Light of the World Is Jesus."

It was Saturday night in a summer resort amid the green mountains of Vermont. We had only camping clothes. It was easy to say, "We are not dressed for church, so let's not go." But our party of vacationists said, "Tomorrow we go to church." We were conspicuous in our rough hiking togs, but the spirit of that sacred place made us one in fellowship with world Christians. We took our leave of the little New England temple of worship remembering again, "The Light of the World Is Jesus."

If it is Saturday night as you read this, may you say to your family and friends, "Tomorrow we go to church." And may you, too, partake of that spirit of world fellowship out of which you will come with a sublime consciousness to remember again, "The Light of the World Is Jesus."—Rev. Fred Robert Tiffany.

Leave Some of Yourself Behind

I Cor. 8:5. "Gave their own selves."

Mr. Houser got sick—no, not badly enough to require hospital care; just sick. We didn't discover it until he was nearly well again. Bill, a young man from the church was sent to call on him. Bill was busy: he was late getting out of the office and he had a date with Sally to go roller-skating right after supper, but he said to himself, "I'll dash in for a minute and say 'Hello' to the old man, cover the law, and be on my way."

When Bill felt his steps along that dark hall and pushed open Mr. Houser's door, he found the patient sitting by a closed window bundled in an old blanket. Bill took off his hat but not his gloves nor his overcoat. As they exchanged greetings he said, "No, thanks, I won't sit

wn. Got to be running along," and he began ease himself toward the door. Old Mr. ouser seemed less talkative than usual, but he ng to his impatient guest with these words: ill, you're a young man, I'm an old man, ould you take a word of advice from me?" ll didn't answer. He had one hand on the or-knob. The old man continued, "When- er you go where folks are tired and lonely, o leave some of yourself behind." Bill let go of the door-knob and came back, l-faced, to that bundled figure by the win- w. "I'm sorry, pop," he said, as he laid his ercoat across the foot of the bed. Half an hour later, Bill was walking slowly wn the street, but his presence stayed in that m for hours, and when Bill said his prayers at night, the old man was not forgotten.— len E. Claxton.

Magic in the Commonplace

cl. 3:11. "He hath set the world in their heart."

There is a belief among many solitary wood- sn that every color or tint to which a tree is oposed during its life, glows in the fire when at tree is burned. Look deep into the coals d you can find the pinks and violets of dawn, e blueness of the sky, the burning brightness he noonday sun, the angry black of a thun- r-cloud, the crimson of the sunset, the silver riance of the moonlight, the brilliant tran- sparency of the stars.—Larry Foster, Larry (John ry).—The Reader's Digest.

Poetry and Sentiment in Daily Life

b 37:14. "Stand still, and consider the wondrous works of God."

The Grand Canyon of the Colorado was first n by Professor William Lyon Phelps during summer of 1908. During the trip he had experience which greatly impressed him as icative of the fact that sentiment and poetry e sometimes found where their existence is t altogether expected. Thus has it been ted by Professor Phelps in his *Autobiography b Letters* (Oxford University Press):

"When we left the Canyon, taking the small action-train to Williams, the fireman of the omotive had a day off, and sat down in the in beside me. I said, 'The Canyon is the st sublime spectacle I have ever seen. You ve to make three or four trips back and forth ery day. Does it still seem to you wonder- ? or is it just the end of the run.' He re- ed, 'You want to know how the Canyon af-

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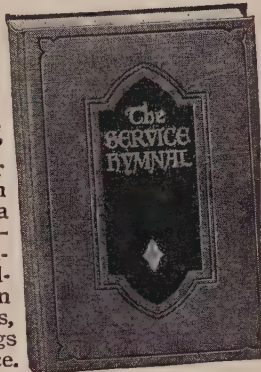
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You cannot carry religion as a sideline.

fects me? I can tell you best by quoting poetry.' Then he recited from memory the whole of Bryant's *Thanatopsis*. 'That is the way I feel about the Canyon and about scenes of natural beauty'."

"That evening as we stopped out in the desert in the moonlight, the brakeman got off the rear platform and picked a bouquet of wild flowers. He said, 'I love flowers'."

Fireman and brakeman were alike in love with nature, and appreciative of the beauties by which they were daily surrounded.

Transfiguring Touch of Love and Home

John 19:27. "His own home."

This touching word picture of Gladstone, the eminent British statesman, was once given in an English paper by Mr. A. C. Benson:

"I came one evening to dine at Hawarden, and was shown into a little half-lit ante room next to the dining-room. It was just at the beginning of Gladstone's last illness, and he was suffering from weakness and discomfort. There on the sofa he sat, side by side with Mrs. Gladstone. They were sitting in silence, hand in hand, like two children, the old warrior and the devoted wife. It seemed almost too sacred a thing to have seen; but it is not too sacred to record, for it seemed the one last transfiguring touch of love and home."

Brothers

I John 2:10. "Loveth his brother."

Phyllis Bottome tells the story of a young workman, a soldier of Dunkerque, who was asked by his girl what it felt like on those fiery beaches: "Well," he said, after a long minute of reflection, "it was funny like—it felt as if every man who stood next to you was your brother."—*From a review of Phyllis Bottome's "Mansion House of Liberty" in the New York Times Magazine, by Katherine Woods.*

A Handsome Apology

I Tim. 6:13. "Witnessed a good confession."

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful

dirt in all the world!' But then, afterward, I 'pologized."

"I am glad of that," said his mother. "Did you tell your grandmother that you were sorry? Don't you think that you ought to have done so?"

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and just said: 'Don't you want some more of this nice dirt, grandmother?' That's what I said to her. And then we were all right again."—*Youth's Companion.*

Nature's Loveliness

Psa. 145:10. "All thy works shall praise thee, O Lord."

One of my happiest moments was when I went on a picnic in Cornwall. After tea a friend and I went for a stroll along the beach. Turning a corner we came upon a scene so exquisite that it scarcely seemed true. A large rock was divided in two, and in the cleft were masses and masses of honeysuckle. We were filled with great excitement as we cautiously climbed the steep ascent, then sitting down on a projecting ledge we viewed our surroundings. Above us the deep blue sky, and the song of the birds as they flew by, far, far below us the shimmering waters of the river, in the distance the green hills, but around us in our sunny corner, the honeysuckle, its sweet fragrance filling the air and its sturdy tendrils covering the dull grey rock. We were happy as we thought of the works and love of God to mankind.—O. L., London, S. E.—*The Christian Herald, London.*

After Twenty Years

John 5:3. "A great multitude of . . . blind"

Making a strong appeal for funds for soldiers who had lost their sight during the World War (1914-1918) in the summer of 1939, The British Weekly told a sad story of the enduring effects of war. St. Dunstan's, London, was the place where those blinded during the war were sent for treatment and to learn to readjust themselves to life as a result of their sightlessness.

Forty-one new cases, it was said, were admitted to St. Dunstan's in the previous year (1938) twenty years after the close of the war. These were all the result of "Great war disabilities. Fourteen were the result of the delayed action of mustard gas."

Then the statement took the form of an appeal for funds, as it said: "St. Dunstan's

is ever open, but it was not expected that cases would require help in such numbers to late a date. Financial calculations have to altered and more money is needed." Yet within a few weeks after this statement issued another war had begun, and soon liers from the first Great War and soldiers in the second Great War were in need of tment and occupational training because y were blinded while engaged in modern fare. Thus is illustrated the sad results of modern fare as they extend over the long years.

ter the Storm

28:2. "A destroying storm."

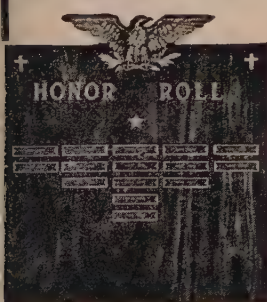
Yesterday I visited the old village where I brought up. I wandered through the woods familiar to my boyhood. There I saw a child hering sticks of firewood, and I thought of hours which I spent in the same pleasant profitable occupation, for I also have been nothing of a "backwoodsman." And here is the experience taught me then which is of use me today. I learned as a child that it was little use going into the woods after a period calm and fine weather, for I generally re- ned empty-handed; but after a great storm always came back with an armful.—David yd George.

ighbors' Meeting-place

104:22. "They gather themselves to- gether."

The "Neebors' Tryst"—neighbors meeting- ce—is the name given to Edinburgh's first mmunal feeding center, which opened the t week in March, 1941.—Helen Fraser in a eless to the N. Y. Times.

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CHURCH AND SOCIETY

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A "Human Rights" Champion

Matt. 9:36. "He was filled with pity for them."

Lincoln's writings and speeches reveal an emphasis upon human rights above property rights, unlike many whose supreme respect for "property" is proverbial. He was concerned in improving the economic status of labor in industry, seventy-five years before the NRA bird was even hatched. He once said that "workingmen were the basis of all government." In international affairs, he advocated arbitration. His judgment was against militarism, he even told Congress that the Mexican War was unjustly begun. He also had a suffrage plank for women in his platform (1836). He signed the Homestead Act of 1862, by which Government gave homes to heads of families. To him "freedom of the slave" was more than academic—it was freedom from actual slave labor conditions. To know Lincoln makes knowledge of God much easier.

Prophecy at Washington (1861)

I Th. 5:20. "Do not stifle the Spirit."

False prophets have long thrived upon defeatism, propaganda, credulity, exploitation and pure ignorance. The nation had a true prophet in Lincoln, when in 1861, he said in his message to Congress: "I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of this country. As a result of war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power will endeavor to prolong its reign by working upon the people's prejudices—until all the wealth is aggregate in a few hands, and the republic is destroyed. A monarchy (dictatorship) is sometimes hinted at. I raise a warning voice against returning despotism. May my forebodings be groundless."

National Stabilizers

Matt. 24:6-7. "... wars and rumors of war, but the end is not yet."

Turn up the lights a little. The faces and lives of Lincoln and Washington (and don't forget their supporters) may yet lead America forward and upward. During the past five years, we have heard some very "positive" predictions, and by prominent personalities, concerning war and revolution. The "star-one-

night-stand-talkers" give much color, "pep" and zip to an otherwise drab meeting, when predicting an "end-of-the-age" soon. Have you one? Who knows, but what our great leaders, under Divine guidance, have really been the great stabilizing force—in keeping America safe from the hands of a military dictator? These stabilizers do not capitalize upon fear, despair and defeat.

A Glorified Martyr

Psa. 50:4. "Thou hast given a banner to them that fear Thee."

At least seven denominations claimed him: Roman Catholic, Quaker, Methodist, Baptist, Universalist, Presbyterian and Unitarian. Lincoln's father was a Pre-destinarian Baptist and believed in a primitive backwoods religion of literal hell-fire, and its fiery accompaniments. The boy sat for hours in revivals,—held in log meeting-houses, where fire and heat was necessary to keep from freezing to death. He belonged to no Church, yet knew his Bible and God. His Church ideal is much quoted: "I shall join that Church which believes and practices, 'Thou shalt love the Lord thy God, and thy neighbor as thyself.'" May not even a Lincoln expect too much—a perfect Church in an imperfect world? Lincoln today would be a Church member and working to perfect it.

The "Sad" Lincoln

I Cor. 13:6. "Love is not happy over injustice."

How we miss the familiar slogans and traditional greetings in our social contacts today. Freely interspersed with catchy and timely ejaculation of "Oh's"! "And's"! and "Ah's"! and with endearing terms of "Dear Brother" this and "Dear Sister" that—everything went over "big" in the 20's. But the miss may not represent a real loss. It will also require more than a merry "Ha, Ha!" a blustering air, and a vigorous slap on the shoulder—to pull us out of this *delirium doldrum*. The phrase "Get right with God" must also include "Get right with man," only with a newer and greater meaning—than yesterday. Even our "Smile, smile, smile!" harmonies must now be tinged with reflective soberness. Public trust and office during a national exigency was serious business to Lincoln.

Pleading Leaders

Rom. 8:34. "... actually pleads for us."

Things we have not seen—a striker picked outside of a Church building warning the peo-

...e, "Don't Go to Church." Is it because the minister and workers inside are sufficiently well paid? Or is it because the Church is not considered aggressive enough to be classified as an industry? If the work of healing sin-sick souls was restricted to a minimum wage and the scale—then God help labor and the rest of us. Our food, clothing and shelter, welfare relief would all be in vain, if some one was not praying for us. The ministry pays for you, while "Christ ever liveth to make intercession for us."

The World's Lincoln

Matt. 13:43. "Then the upright will shine out like the sun."

We assume too much, when we affirm just that Lincoln would do today in Washington. The same qualities of mind, heart, spirit and genius, however, would characterize the same man. It costs an effort to develop faith and honesty in a society, where graft is rampant; to be humane and gentle, when demagoguery is more popular; to refuse to be a "Yes-Yes" man, even at the loss of an increasing law practice. Issues do not alone make such men, but such men do make issues. His character was his achievement, rather than a donation.

The "Jahoo" Wolf Call

Matt. 15:16. "Many are called, but few are chosen."

Here's a tip to ministers—a suggested cure for Church absenteeism, the "Jahoo Wolf Call." A firm in Cleveland, Ohio, (the Jack and Heinz Co.) reports the lowest number of Church absentees in the country. Bill Jack, President, gives his workers not only high pay, free tea, free massages, music, free vacations, etc. Vice-President Wallace visited the plant recently and was told by Jack that they had a system called the "Jahoo Wolf Call," which gets any absentee upon his return. Wallace decided to hear it, and the workers gave him the wolf call. When Wallace was about to leave, he delivered a loud wolf call of his own. Immediately, five thousand of them responded and went to the Cleveland Auditorium, where Wallace was to speak, and delayed the broadcast for 70 seconds with loud and happy wolf calls at the Vice-President. Caution! A modern minister, however, who is "wise as a serpent and harmless as a dove" will not make an unpardonable error of mistaking his sheep for wolves. No, not even if some of the flock are "black sheep." Read the original call and charge Christ gave to the early seventy disci-

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ciples (Luke 10:1-16) also Christ's call and instructions to the original Twelve Apostles (Matt. 10:1-42). Does Christ demand a literal translation and fulfillment of this call and charge today?



BOOKS



THE CROSS AND GREAT LIVING

By W. E. Phifer, Jr. Abingdon-Cokesbury. 192 pp. \$1.50.

Great living focuses on the cross. It features in every phase of life. Duty, faith, hope, love, suffering, certainty, doubt, prayer, fear, power, and the days ahead take on meaning as they are seen in the fuller interpretation that comes from a recognition of the basic message of the cross of Calvary. This is what the author of "The Cross and Great Living" is saying in nearly two hundred inspired pages, and in fourteen throbbing chapters that once were sermons preached to the congregations of the Westminster Presbyterian Church of Nashville, Tennessee.

That there are some platitudes in this book is inevitable. So very much literature has been written, so many millions of sermons have been preached about the cross! But most of the author's paragraphs are fresh and thought-stimulating.

The book addresses itself to fundamentals, while drawing largely from the contemporary stream for its illustrative material.

There is conviction, and the radiance of a joy that sees a new hope of a glorious day behind the cross in these messages. It will be a source of power to all who seek a richer fulfillment of life through deep religious experiences.—*Paul D. Leedy.*

WHEN CHRIST CONTROLS, by John M. Versteeg.

Abingdon-Cokesbury. 148 pp. \$1.50.

Preacher-man, have you been troubled by the necessity, every so often, to preach "money sermons"? Here is the book you have been looking for. Dr. Versteeg is minister of the Walnut Hills Methodist Church, Cincinnati, and president of the Cincinnati Council of Churches. Through his work in the United Stewardship Council he has become widely known. He is noted for his deep and clear thought, his direct and incisive speech. These twelve sermons are uniformly excellent. He speaks of the "ineradicable intimacy between the economic and the eternal. . . the connection between finance and fineness. . . All the roads of religion lead to the pocket-book." Read "When Jacob Saw the Wagons." Let your people know of the old African at lunch who said, "I am eating my wife!" You will not preach these sermons; only John Versteeg could do that. But you will preach many times from the host of creative ideas you will find in these pages.—*Wm. Tait Paterson.*

THE PROBLEM OF PAIN

By C. S. Lewis. Macmillan. 148 pp. \$1.50.

The author is a layman, Fellow of Magdalen College, Oxford. His previous volume, "The Screwtape Letters," has had fine praise from the reviewers. He digs to the depths in this rather severely logical treatment of the age-old problem. To find a solution we must make God and his purpose central in the universe. That purpose is man's redemption from sin. Man's temporal happiness is second to that. Because of sin, which to him is real, good must mean corrective good. Love striving to make the object of love fully lovable may cause pain to the beloved. Suffering is real and unpalatable yet we are "made perfect" only by suffering. Heaven and hell take on fresh meaning as we read his two chapters. In effect, the book is a fine defense of ortho-

dox Christianity, and a most helpful and suggestive exposition of this specific problem.—*Wm. Tait Paterson.*

WHAT IS A MATURE MORALITY?

By Harold Titus. Macmillan. 229 pp. \$2.00.

Assuming that "the frontiers of our civilization are moral and spiritual, rather than physical," the author of this discerning book looks at the moral confusion about us and interprets it in terms of a social aberration which is the result of our religion and spiritual forces being out of focus.

The marks of a mature morality is not only a code of moral behaviorism which permits men to live in a world such as this, but which is conducive to their living superb lives amid it all. What Dr. Titus terms a "morality" might be as aptly termed a spiritual code or a personal Christian faith.

The book looks at the more universal aspects of right and wrong, as they are related to actions, trends and directions in human conduct. The periods that are just ahead are fraught with dangers and opportunities alike. The crisis will not be past until all of us feel our responsibility for bringing our individual, domestic and international relations in tune with a morality and a spiritual code that is totally mature.

The pages of this book are set aglow with sparkling anecdote and illustration that point the author's thesis and give a peculiar poignancy to his items of argument.—*Paul D. Leedy.*

A PORTRAIT OF JESUS

A Twentieth Century Interpretation of Christ. By Sherwood Eddy. Harper & Brothers. 231 pp. \$2.00.

This is not just another Life of Christ; but a skillful interpretation of the historical tradition in the light of modern scholarly research, so blended as to make Jesus and His place in history more understandable to the average man of today. Mr. Eddy has wrought into the "Portrait" the study and insights born of his own lifetime of Christian devotion and service. The result is a contribution which will live. Those who have listened to Mr. Eddy in his public addresses and his appeals to young people will discern in this book the deep passion of his soul to win his readers to the Christ whom he seeks to reveal.

The book contains 200 pages of closely written text and three Appendices, viz: 1. The Four Gospels as Historic Documents. II. Historical Backgrounds of the Life of Jesus. III. Chronological Table. There is also a carefully selected Bibliography, and the book is well indexed. The young preacher who buys this book and reads it will not regret the purchase.—*F. W. Burnham.*

DAILY LIFE IN BIBLE TIMES

By Albert E. Bailey. Scribners. 360 pp. \$3.00.

One of the most intriguing books I have read in many a day, is Albert Bailey's readable account of Biblical archeology, the pages of which cause the books of the Bible to spring into life, and the vanished cities of the forgotten Palestinian past to teem with colorful throngs.

From "the unfathomable pit of beginnings" to the clandestine worship of the first Christians in the Roman catacombs, Professor Bailey spins a thread of revealing

...narrative telling how the folk whose lives are the
...of the Bible, lived.

The book is copiously illustrated and the text is
...notated with constant references to the Scriptures.
...is a reference book of encyclopedic proportions, yet
...fascinating as Van Loon, Wells or Halliburton.
...there is the evidence of scholarship on these pages which
...enhances the work.

Living in an eye-minded age and thinking in terms of
...figures calls for aids in teaching religion which will
...help to visualize the customs and habits of the day in
...which the episodes of religious drama occurred. That
...the aim of this book. There are other works that
...this, but most of them are not for the layman.
...there is a splendid reconstruction of the daily life of
...the people of the entire Bible. One does not meet
...with books of this type frequently.—Paul D. Leedy.

THE CHURCH IN DISREPUTE

Bernard Iddings Bell. Harper and Brothers. 152 pp.
\$.50.

Dr. Bell is a man who stands at the crossroads.
...he hears the voices clamoring from each direction.
...he is a sincere Christian who is convinced of the im-
...portance of the Church for the present world. He is
...not aware of the weaknesses of the Church, and of the
...things that her critics say of her,—sometimes justly so.
...The first sentence of the book says openly and blantly
...what most of us have known but have been
...afraid to admit: "The Christian Church has today,
...for the most part, ceased to have any influence worth
...mentioning over human affairs, particularly on men
...to think and lead." For the fossilized, the inert and
...the ultra-conservative, here is a book that will be
...checkingly outspoken. For those who are in the stream
...of awareness as to the real condition in contemporary
...religion, this book will speak with a sympathetic hope.
...For those who disclaim the worth of the Church for
...this day, here is a book which will cause them to think.
...There is the message of a man who regards the Church
...most earnestly and hopefully.

The Church is in disrepute, but the Church may en-
...tertain the confidence, the allegiance and the respect of all
...men if those who are the Church will prove their
...worth by calling. That is the theme of Dr. Bell's book.
...This is a book worth reading and pondering.—Paul D.
...Leedy.

KEEP YOUR FAITH

Tunis E. Gouwens. Revell. 142 pp. \$1.50.

No longer, Dr. Gouwens contends, may we compla-
...tantly sit back and declare, "We are at liberty to be-
...lieve." Now the throes of this awful time compel us
...to "believe or perish." Faith is no longer a luxury,
...it is a compulsion.

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...the pages of KEEP YOUR FAITH, with the urgency
...that is characteristic of the early fathers who had a
...message to proclaim, the burden of which was that
...life was "the invincible bulwark of the individual soul
...in the hope of the world."

Faith in these pages is synonymous with vital Chris-
...tian conviction. There is need for "steady souls in
...troubled times" and for these heroic spirits "the way
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...lift and helpfulness. With regard to his purpose the
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mit certain facts, truths and arguments which commend our faith." This Dr. Gouwens has done appealingly.—*Paul D. Leedy.*

WHAT IS RELIGION DOING TO OUR CONSCIENCES? By George A. Coe. Scribners. 120 pp. \$1.50.

Here is a book which is born of the times. "Changes that have occurred in almost the whole of civilization within three decades, have shifted the position of all of us within the spectrum of good and evil. . . . Events for which we were not prepared have brought into question not only particular ethical attachments, but also all scales of value that have had any wide acceptance in our part of the world. Awakened by these earth tremors, I have re-examined my own position, with the result of becoming, to a significant extent, a dissenter from some of my own published writings."

Thus the author tells the manner in which this essay on religion, ethics, morality and conscience was born. It is a sort of "tract of the times, with a restricted theme and without the impedimenta of research."

It is Dr. Coe's confessedly last book, a brilliant, brief valedictory from one of the foremost religious psychologists of our era.—*Paul D. Leedy.*

A MINUTE OF PRAYER FOR A WORLD AT WAR By Garden City Publishing Co. \$1.00.

The technique of worship is getting a great deal of attention these days and justly so. In time of strife people are restoring their souls, are finding strength and help in private worship. Devotional booklets like "The Secret Place" and "The Upper Room" run into millions in circulation.

This book is an excellent addition. It is a book of prayers submitted by Protestant ministers, Catholic priests and Jewish rabbis. They were written to be used in the "Minute of Prayer" broadcast daily over the Mutual Broadcasting System. Royalties from the sale of the book are to be donated to the work of the U. S. O. Over half of the prayers are by Protestant clergymen and the list of contributors looks like "Who's Who" in Protestantism. The prayers are deeply devotional, penitent in spirit, Christ-centered and truth-seeking. They do not ask God to give us victory so much as to make us worthy of victory. They do not seek to get something so much as to be something. In none of these prayers can there be found any of the bitterness and hate so exhibited in the churches during the last war.

Here are aids to worship for people of all faiths. In army camps and at home boys and their parents may use these prayers as means of obtaining the help they need to conquer and the strength to endure.—*Charles F. Banning.*

LAMPS OF LIBERTY.

By William C. S. Pellowe. Dorrance and Company. 155 pp. \$1.50.

A collection of eighteen of the author's sermons. Some are related to the matter indicated in the title of the book and more of them are unrelated and irrelevant. Taken as a whole there is little to challenge one's deeper religious thinking, to stir one's patriotic emotions, or to warm one's heart toward either God or man. The title, "Lamps of Liberty," is an attractive title but the "lamps" give a dim light so far as the great subject of "liberty" is concerned.—*Harry W. Staver.*

Waste is sinful at any time. There are always great sections of God's children in dire want.

...PRAYER MEETING SUGGESTIONS.

I. How Hardships Work for Us

Invocation.

Hymn: "Father, in the Morning. . . ."

Psalms: 86, responsively.

Hymn: "Encamped Along the Hills of Light."

Scripture: II Cor. 4:1-18.

Hymn: "He Leadeth Me."

Pastor: "Our light afflictions . . . work for us." 2 Cor. 4:17.

In times of trouble, we often feel that both God and the fates are against us; yet the life of faith stands with Paul who could say, "hardships help us."

I. By stimulating deeper thinking. Already we have seen evidence of this during this war scourge. Adversity discloses weaknesses, and prompts careful introspection. Your "ache" assists the doctor in locating your weakness. Deeper insight often leads to relief even as yellow fever scourge prompted Walter Reuther and his colleagues to successful experiments. Paul says, "the whole creation groaneth . . . until now" when the "law of the spirit of life in Christ Jesus hath made me free." Rom. 8.

II. Hardships change our sense of values. China's refining fires have led to a national consciousness and closer national unity. Self help college privileges uncover finest personalities. "Light affliction" revealed "the glory of God in the face of Jesus Christ."

III. "The hard way" brings out reserve strength and hardens the muscles for larger achievement. Students "short courses" (popular) should not be continued, unless unavoidable. The moth dies if the chrysalis is opened too soon. George Matheson's blindness brought out comforting thoughts—

"O Joy that seekest me through pain,
I cannot close my heart to Thee.
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be."

—*Claude R. Shaver, D.D.*

Hymn: "Onward Christian Soldiers."

Prayer: (Especially for courage to place our lives into the guiding hand of God, without reservation, knowing that strength is given according to the task assigned us.)

Hymn: "Lead, Kindly Light."

Benediction.

II. Individual Security

Invocation.

Hymn: "Whate'er we have is Thine."

Psalms: 60, 73, 46, responsively.

Hymn: "In the hour of trial."

Scripture: Matt. 6:1-34.

Hymn: "I Need Thee Every Hour."

Pastor: Matt. 6:19.

"I've got thirty, you'll give me forty?" The auctioneer's voice drones on, as the worldly goods of a friend or neighbor go under the hammer,—he could not take it with him—so we dispose of furniture, books, crockery, garden tools. "Naked came I out of the womb of my mother, and naked shall I return." We brought nothing tangible into the world, neither can we carry anything tangible away as we leave.

Nothing? That's right! But wait, nothing tangible nothing one can see, nothing one can touch. But, surely we do take something away. We take what we are, we take what the grace of God has permitted us to make of ourselves. Goods we leave behind; character belongs to us permanently, and we take that with us. The investment we make in character, according to the standards of Jesus Christ, that is ours to possess, to

it is our individual security, and in turn it
ness our social security.

"treasures in heaven" Jesus was not thinking of
g up for a rainy day. Jesus was referring to the
structible, intangible wealth of the spirit; joy of
peace of mind, cleansing of heart, re-birth of the
sacrifice of self and surrender to the will of God.
e no moth can destroy, no invasion of death change.
are of heaven, and we cannot leave them behind.
take them with us, for they are you and me.

—Based on reading "Gilt-edged Securities,"
by Chester W. Quimby, in Christian Advocate.

Hymn: "Take My Life and Let it Be . . ."

Prayer: (Assign prayers to members, based
their own experiences, and permit time for
sonal witness.)

Hymn: "Take Time to Be Holy."

Benediction.

Are We Awake?

Invocation.

Hymn: "My Faith Looks Up to Thee."

Psalms: 90 and 104, responsively.

Hymn: "Come Thou Almighty King."

Scripture: Isaiah 56, 58, 59 and 60:1-3.

Hymn: "Saviour, Hear Me."

Pastor: Isaiah 52:1.

This prophetic call implies that here was a people
were in part asleep, and did not know it. Like the
landers at Pearl Harbor, they needed a mighty
ster to arouse their full consciousness. Religious
ress has never been constant and continuous. There
been times of depression, and times of revival;
s of being asleep, and times of awakening. Even
Church has become seasonal in our day; we speak
he summer "slump" and the "fall rally."

The duty of keeping awake spiritually is one of
ree and development. The infant in his crib may
n awake, and though his eyes are open, there is no
areness." Education, experience, faith, will sharpen
growing consciousness. The ancient Israelites passed
ugh these stages of development, just as we have.
s and depressions, then as now, had their disciplin-
effects.

Human conceits often have debilitating results.
ies, atrophied by an empty, formal religion, like the
aises or old, are indifferent and hostile to the deeper
of soul awakening which Jesus brought. He turned
those who hear, saying, "blessed are your eyes
they see." Matt. 13:16. We are all familiar with
formal religion of old Czarist Russia being called an
ate, to put the people to sleep."

I. Isaiah's call seems to echo the thought that the
rch today has something to offer that this war
aken, brute-force-drunken age needs. The great
akening of the days of Wesley and Whitfield was not
at of government. It was a personal awakening in
hearts of men, "hearts strangely warmed."

—Claude R. Shaver, D.D.

Hymn: "Faith of Our Fathers . . ."

Prayer.

Hymn: "Work for the Night is Coming."

Benediction.

Pages from History

Invocation.

Hymn: "O God, Our Help in Ages Past."

Psalms: 32, 36 and 40, responsively.

Hymn: "Faith of Our Fathers."

Scripture: Isaiah 28:2-6, 8-29; Mal. 2:1-13;

Isaiah 4:1-8; Amos 6:1-6; Phil. 3:17-21.

Read responsively, or assign to members.)

Hymn: "To the Work . . ."

Pastor: "For we have made lies our refuge,

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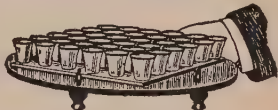
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and under falsehood have we hid ourselves." Isaiah 28:15.

A student was asked, "What is a lie?" and he replied, "A lie is an abomination unto the Lord, but a very present help in time of trouble." We are living in a day when we seem to accept the last part of the definition, forgetting the first. Isaiah was well acquainted with the conditions of his day,—the ugly spectre of selfishness and guilt.

In our day, we are brought face to face with the lie of force, as represented by armaments. France spent millions upon her defenses, but France could not be defended. Germany has spent years, countless lives, and enormous sums to conquer the world. Japan has spent great sums to build up her war machine, has drilled into her people the spirit of brutality and hatred of other races, to what avail? Force leads only to destruction. The long pages of history all tell the same story.

The lie of "economic security" was wrecked on the rocks of reality. The lie of racial superiority, which has caused so much bitterness, hatred and strife, becomes a myth when faced with reality. In Christ there is no superior race, nor color. There are only children of God, for whom he sent His only Son to earth. The lie of prohibition repeal with its broken promises, and unrestricted license, which is becoming more distressing and alarming every day, finds us rationing the necessities of life. Then there is the lie of life, hiding behind a good reputation,—but one that will not stand the light of day. Lastly, there is the lie of death. Sorrow is human. Not to be moved by separation of loved ones through death is considered evidence of a lack of all natural affections and feelings. Yet, "to sorrow as those without hope of resurrection" is evidence of a life lived behind a lie. Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die," in which statement lies the key to life.

—George Langhead, *Christian Advocate*,
Oct. 7, 1943.

Hymn: "There Was One Who Was Willing."

Prayer: (Especially for courage to live the truth, not as the world accepts truth, but as Jesus Christ defines it in His teachings.)

Hymn: "Softly and Tenderly."

Benediction.

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Glenn Randall Phillips, D.D

What happens in us is more important than what happens to us.

Amnesia

(Continued from page 64)

It is as evident as is the fallacy in a doctor or friend merely telling one with Amnesia who he is. The simple repeating of his name will not reestablish the lost connection. This is not sufficient in our connection either. We turn to two examples.

The story is told of a young man who sat in a hotel lounge one evening, listening to the piano. As the strains of "The Moonlight Sonata" resounded in his mind, old fancies were summoned up and former associations recalled. The young man leaped from his chair, interrupted the girl at the instrument and asked to be allowed to play. He did play. He played on and on for an hour. At last he returned to his chair in exhaustion, and as those present listened, he exclaimed, "Now, I know who I am." He was a music teacher who had been the victim of "Amnesia." The "Moonlight Sonata" had struck the proper pitch, melody and deep association.

The application is simple. Is there some "Moonlight Sonata" which can awaken the inactive Church member? Is there some grand old hymn, some prayer which can be uttered or some word spoken to establish the forgotten connection of the soul? If so, we would strive to say it, to pray it or to play it.

A simple bit of fiction, from whose pen have been forgotten, will also help us to illustrate this point. The story runs something like this: A young man wandered from his mooring. He obtained work on a farm, and day after day as he labored, tried to remember his former status. One day he met and fell in love with a charming young lady of that section, who refused to marry him until he could be restored to mental health. Not long afterward the young woman was involved in an auto accident and was critically wounded. The doctor was delayed in coming. It was then as the young man meditated upon the tragedy and was driven to emotional depths, that former contacts were reestablished. He immediately began giving orders with precision. The poor instruments available were made ready as he exclaimed to the little circle, "I recall it all now. I was a doctor. I have performed many such operations. I can save her life." And we ask you wandering Christian, workman of God, must it be a tragedy to drive you to the depths of your soul before you can recall who you are? Will not some old hymn, some prayer, or if you will, "The Moonlight Sonata" suffice? But, you must, if you cannot recall, some day the tragedy will come.

Internment Camp

(Continued from page 62)

s-Hydro Hotel in Tsingtao or Camp Stan-at Hong Kong. Hong Kong had put up a resistance and was classed as conquered itory. All prisoners were considered war oners in charge of the army and navy and e given little consideration. It was from a places that stories of atrocities came. At ngtao our missionaries were in custody of the y, being a seaport, but at Wei Hsien, in the rior, our people were treated more leniently enjoyed the status of civil internees with ain rights."

The hardest pill to swallow was that al-ugh the Japanese guards were very careful to molest us in any way physically, some of n subjected us to planned mental cruelty ough exacting unwarranted punishments n our Chinese friends. It appeared that the anese considered us prize cargo to be hand-led carefully. This was evident particularly ong the diplomats and consular people, who eared to lean over backwards to avoid trou-ble. It was not always so evident among the itary or civilian guards, who at times showed ler, brought on, perhaps by the news of de-s after they had been assured that their first xicating victories were permanent and that United States had been weakened beyond overy."

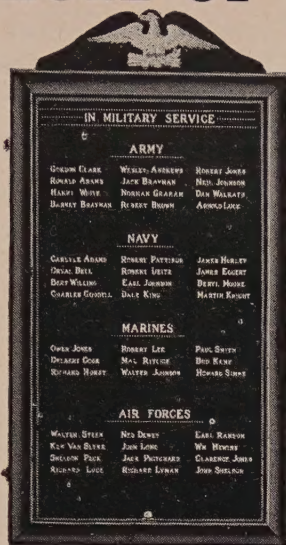
Bad as we thought the feed to be, it was un-uestionably better food than the guards and army were getting. I believe the Japanese ught they were doing very well by us."

"We will run into difficulty in understanding se relationships if we continue trying to ge the Japanese by our standards. Not one-f of one per cent of the Japanese nation un-stand our standards. The uncertainty of life ler internment and some portion of the men- cruelty were unavoidable. The bitterness rage of Jap guards can be understood if e realize that after experiencing unprece- ted victories they learned of major defeats, after the other. Why should they not feel er toward their enemies? It is their natural ction. They have never developed any other losophy."

Don't forget to tell our people that we were owed to carry our Bibles when we came ne, after markings had been destroyed, and t the Japanese from America whom we met the exchange port, Mor-Mugao, were not n allowed Bibles!"

How they felt at leaving behind the work to ch they had given years of service, and what

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they expect to find after the war can be gleaned from the following statements:

"After the war the Church in China will have developed sufficient Chinese leadership to expect to share management of missions with Americans. Americans will be welcomed back but the native Church must be encouraged to produce more Christian leaders."

"In a sense the Chinese Church is ready for autonomy, but the Chinese leaders do not feel themselves capable of assuming full responsibility. They desire the guidance of American missionaries, and will welcome them back after the war."

"After the war American missionaries must adopt a changed attitude toward the Chinese in order to get full cooperation. It must be a fraternal relationship instead of paternal. This is the end of an era. The new staffs going to China must be intelligent and capable and must study carefully the psychology of the people. The Church in China is almost ready to stand upon its own feet, and longs for the time when it can be looked upon as a branch of the Christian Church instead of an outpost."

"The problem of post-war missions has been discussed a great deal in Peking among the interdenominational group. The question in their minds is 'How much authority should be granted the Chinese Church in calling its own missionary pastors?' The latest proposal which they are discussing is that a clearing house ought to be established at Shanghai through which would be cleared all personnel and all funds from America to the Chinese Church. This would be a sort of employment office to select the men and women best fitted for certain positions, regardless of denomination. However they propose to designate where American funds will be spent, I do not know."

"Please let our friends at home know that we did not return to America because we wanted to do so. We all wanted to stay with our work as long as we were permitted to do any good. But we applied for repatriation only when it was evident that it was not serving the cause to be separated from our work and to lose our health. We hope we can be more useful at home during this period of separation from our fields."

"Go back? No we can never go back. When America returns to China after the war, we can only go forward!" — *News Bulletin Special National Lutheran Council.*

God's greatest gift to man is the mind and it power to reason and judge. Wise use of this gift will ensure serenity; misuse brings misery. It is our privilege to choose.

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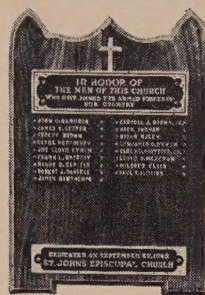
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